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How to Conduct a Sunday School.

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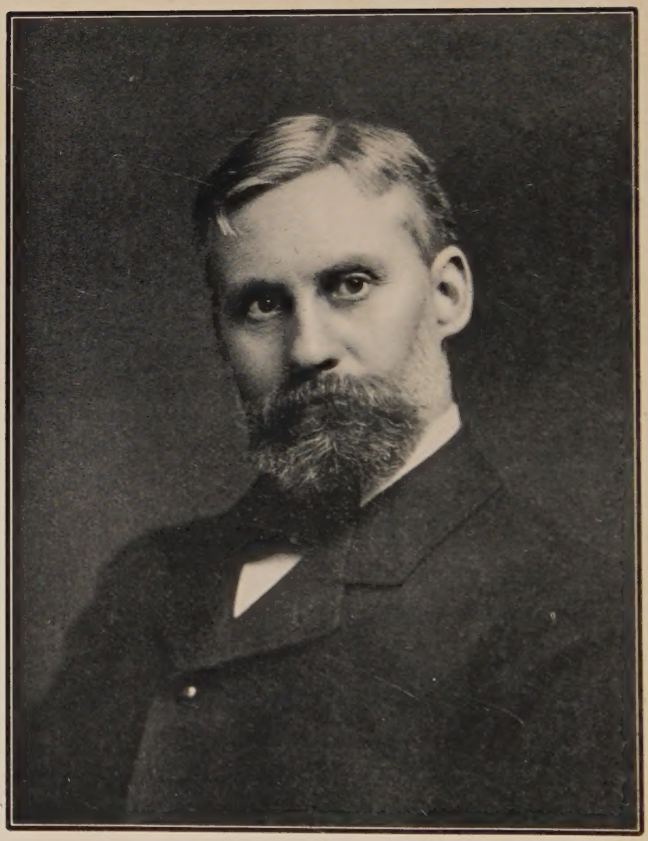

Marion Lawrance

Presented to
Rev. E E Mack
Christian Church

HOW TO CONDUCT A SUNDAY SCHOOL

Or

Twenty Eight Years
A Superintendent

BY

MARION LAWRANCE

Six years General Secretary of the International Sunday School Association. Ten years General Secretary of the Ohio Sunday School Association. Twenty-eight years Superintendent of the Washington Street Congregational Sunday School, Toledo, Ohio

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[*FIFTH EDITION*]

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Introduction

THIS book is at once a history and a prophecy, —a history of splendid service and a prophecy of the better Sunday-school that is to be. To the greater school that's coming it will contribute much of practical value and inspiration. It should be read by every Sunday-school worker everywhere.

Mr. Lawrance has the unique distinction of having had over thirty years' practical experience with the Sunday-school problem, *at first hand*, during an era of remarkable development in methods, literature, ideals and enrollment. A man's theories and ideals must be transmuted into concrete realities to be helpful. The world is asking of him, "Can he do it?" Let the school our brother has superintended for twenty-eight years make reply.

Given, a growing field, in a typical American city, with average conditions of opportunity, average workers, a few strong leaders, genuine and common difficulties, together with some extraordinary difficulties peculiar to the field, a very modest and always inadequate equipment, secured by striking sacrifices,—given these, what progress and fruit will be secured by the Sunday-school? The answer is threefold; in a school of more than fourteen hundred members, in the lives of hundreds who have gone out to noble service, and in the workable plans developed, which have become the common and precious

property of the Sunday-school world. It is an instance, moreover, where magnificent and unselfish leadership has been matched by magnificent and unselfish cooperation.

Add to these years of close touch with the living school and its problems, the unequalled training secured in world-wide travel, by a close and clear-headed observer of Sunday-school history, tendencies, methods and men, and you may expect in these pages just what you receive,—facts, plans, inspiration, power. Ten years' service for the Sunday-school in the commonwealth of Ohio, contact with the great leaders of Christian work in this generation in all denominations, familiarity with methods which in every state, territory and province of North America have succeeded or failed, personal knowledge of Sunday-school work in England, India, Italy, Greece, Egypt, Syria and Palestine,—who else stands thus upon the watch tower to hail for us the coming day!

He is a wise worker who will *adapt* as well as *adopt* what he reads. These pages are filled with details, specific and practical, for which a host of workers have longed and prayed. The book gives the cream of life-long experience and observation. It will become a text-book for instruction and reference in many a Sunday-school, institute, assembly, college and seminary. In its concrete details, lies its unique and practical service.

These pages are likewise remunerative because they are from the big heart of a man who believes in the Church as an institution, and whose brotherly cooperation is a *mighty* asset to any pastor. *We love him much, how much it were not seemly to tell here!* Churches are

known by the Sunday-schools they develop. Sunday-schools are tested by the church life they foster. Here is a man with an idea, the Sunday-school idea, *plus* the appreciation, recognition, and love for

> "The Church our blest Redeemer saved
> With His own precious blood."

This book will go forth, I know, with the prayers and pride of our Church and School, and of its pastor who for four years has watched the working and seen the fruit of the plans it presents.

ERNEST BOURNER ALLEN.

Toledo, February, 1905.
The Washington Street Congregational Church.

The Author's Word

FOR over twenty-eight successive years it has been my privilege, by the blessing of God, and the will of my brethren, to superintend the Sunday-school of the Washington Street Congregational Church of Toledo, Ohio.

They have been years of much joy in service and not a few heartaches, of successes many and failures more, of blessed fellowships and hallowed memories. Best of all, and really all that is worth recording, they have been years of victory for God in the salvation of souls, many of them scattered to all parts of the land, faithfully working for Him.

From a small mission school of about a hundred members it has grown slowly and steadily to a membership of over fourteen hundred.

During these years we have had abundant opportunity to test our purpose, patience and piety; our skill as well as the lack of it, and also very many new methods. The school has come—partly perhaps through my public work—to have a reputation far beyond what it deserves. This has never been sought for it, and in some respects is a detriment to it.

It is a pleasure to say, that whatever of good has been accomplished, has been made possible, under God, by the loyal support and faithful cooperation of a band of officers and teachers, about one hundred and fifty in num-

ber, who would make glad the heart of any superintendent.

The school has always emphasized as its cardinal principles: —

1. Thorough teaching of God's Word.
2. The salvation of souls.
3. Training its members for active Christian service.
4. The world-wide view of God's Kingdom.
5. The Church a home—full of joy and blessed helpful fellowship.

* * * * * *

This book is born of these twenty-eight years of practical experience, and the wide observation made possible by my relation to the organized Sunday-school work, which brings me into constant touch with the choicest Sunday-schools and Sunday-school workers in this and other lands.

It is an effort to help Sunday-school workers everywhere by telling them in a plain, simple way how one school actually does its work, and how the principles and methods employed may be used by others.

Its title, chosen by the publishers, may seem to be assuming: it simply stands for the way to conduct a Sunday-school, as I have learned it and have thought that others might wish to know it.

Perhaps some who read the book will not find that for which they are looking; but all they do find is practical reality and not mere theory.

It has been undertaken at this time partly because of the persistent importunity of friends innumerable and publishers not a few, whose estimate of the value of such

a book from me may be lessened by reading its pages. I wish it was more worthy of its name; but I have done my best. I can do no more than to continue to pray, as I have done so often during its preparation, that the Heavenly Father may use it to encourage and stimulate the great army of faithful Sunday-school workers in their matchless labour of leading the world to God through the teaching of His word to the young.

Toledo, Ohio, June, 1905.

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Edwin Ellsworth Mack
Christian Church Minister

How to Conduct a Sunday School

I

THE SUNDAY SCHOOL

"THE Sunday-school is the noblest development of the nineteenth century." The Sunday-school idea is many centuries old; but what we call the modern Sunday-school is comparatively new. It did not originate with Robert Raikes, but it certainly was he who "put the Sunday-school upon the market."

The past one hundred years have witnessed the springing into life of more institutions and agencies whose foundations are laid in the teachings of Jesus Christ than all the preceding centuries. Free public schools, libraries, the religious press, the temperance movement, hospitals, Bible societies, missionary societies—both home and foreign,—the Young Men's Christian Association, the Salvation Army, the Student Volunteer Movement, Young People's Societies and the Sunday-school, all are comparatively young, and "the greatest of these is the Sunday-school."

Horace Bushnell and Henry Clay Trumbull were great friends. When after the Civil War, Mr. Trumbull threw his life energies into Sunday-school work, his friend Bushnell asked him one day, if he did not think he was devoting too much time and strength to the Sunday-

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school. Mr. Trumbull replied that he did not think so. Years afterwards, Mr. Bushnell referring to this conversation said,

"Trumbull, you knew better than I did where the Lord wanted you. I honestly thought the pulpit was a bigger place for you, and I tried to get you into it. But now I've come to see that the work you are doing is the greatest work in the world." And after a moment's pause he added, "Sometimes I think it's the *only* work there is in the world." [1]

The imperial rank of the Sunday-school in the community of Christian enterprises is no longer questioned by those who observe and think.

"In many respects the Sunday-school is a modern institution. It is a vast improvement on the past and is one of the phenomenal products of Christ, worthy of universal recognition as the most flexible, adaptable and far-reaching institution ever yet devised for the conversion of the world." [2]

So long as it means more to the Kingdom of God on earth to win a boy for Christian service than it does to win a man, just so long will the importance of the Sunday-school be recognized and appreciated.

Not understood. Strange as it may seem, however, the Sunday-school is not so generally understood as it should be. There are many who still look upon it as the "Children's Church," as the "Nursery of the Church," as an "Institution." Strictly speaking, it is none of these; and yet it is all of them. It is not an institution separate and apart from the church itself. Christ came

[1] "My Four Religious Teachers," p. 101.
[2] "The Pastor and Sunday-school," p. 29.

into the world to plant a church and not a Sunday-school. There is but one church for all and not separate churches for the adults and the children. While the Sunday-school is in a sense the nursery of the church, the idea of childhood implied in that expression has done more to retard the progress and growth of the Sunday-school than any other one thing. The Sunday-school is no more for children than it is for gray haired men and women.

The Sunday-school is the Bible-studying-and-teaching service of the church.

Since it is a service of the *church*, all the church should be there. It is as incumbent upon church members to attend the service of their church when it meets to study the Bible in the Sunday-school, as it is to attend when it meets to hear the pastor preach. It is estimated that only one church member in five in the United States is found in the Sunday-school. Nothing, aside from a miraculous blessing from heaven, would do the Sunday-schools of our country so much good, as for all church members, who are able to do so, to identify themselves with the Sunday-schools of their own churches.

Since the Sunday-school is a *Bible*-studying service, all who attend should have their own Bibles. Lesson helps will be used exactly as they were meant to be used, in the preparation of the lesson at home and not in the teaching process in the school. There is an influence for good in simply carrying the Book itself upon the street.

Since the Sunday-school is a *studying* service, the building and equipment should be adapted to its use. Great reforms and changes are going on in this direction

now, and we may hope for some splendid developments in the near future. This subject, however, is treated more fully in the chapter on Equipment.

Since the Sunday-school is a *teaching* service, the teachers should be competent and specially trained for their work. We believe the day will come when all who teach in the Sunday-school will be expected to take some special training for their work, such as one of the teacher-training courses now so numerous and comprehensive. In some schools no teachers are selected except those who hold diplomas indicating that they have completed such a course. This is far in advance of the average school no doubt, but is an ideal worth aiming at. Horace Mann, the great educator, said on one occasion, "The only way to get good teachers is to make them." He referred to public school-teachers, but it is equally true of Sunday-school teachers. There should be therefore in continuous operation in every Sunday-school a vigorous training class where young people may be trained under competent leadership for the important office of teaching.

The Sunday-school is a mighty *force* in the world; but from the standpoint of the Church it is a *field*, a ripe field, white to the harvest. From the best statistics we are able to gather, we discover that from two-thirds to three-fourths of the additions to all of our churches by conversion come through the Sunday-school. Dr. John Clifford, of London, sets the figures as high as five-sixths. Certain it is that the church which pays easy-going attention to its Sunday-school, failing to support it, nourish it, care for it and man it as it should, is neglecting its most promising opportunity and can hope for but meagre results.

The Sunday-school should be under the direct management and control of the church. It in turn should be loyal to the church and to the denomination whose name it bears. Its aim should be, to lead the scholars through an intelligent study of God's Word to give their hearts to Jesus Christ, and then to unite with the church to which the school belongs.

The Sunday-school is receiving more attention to-day from men of thought and learning than ever in the past. It now has a literature distinctly its own which has been produced by the most discerning minds and able advocates. It is worth all the best endeavour of God's choicest men and women. While the Sunday-school is for the old and young alike, the fact remains that its chief attraction and promise is because here we find the children and youth, and it is through them that the world is to be won for God. "Childhood is the battle-ground of the kingdom."

We must not lose sight of the fact however that the Sunday-school is a training ground for the church, and that it is adapted to the needs of men and women in the midst of life's busy days. Indeed the adult department is commanding the attention of many of the foremost men and women of the world.

It is in the Sunday-school that we find the unconverted in larger numbers than in any other service of the church. It is here we find them also at the most favourable time of their lives. It is here we find the workers, the best trained workers of the church, and in larger numbers than in any other department of church work. It is here we find the open Word of God; and it is here we find results in a more satisfactory degree than

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elsewhere. Surely we may say with Dr. Mullins, of Louisville, president of the Southern Baptist Theological Seminary, "*The Sunday-school is in the centre of the battle line.*"

II

THE SUNDAY SCHOOL EQUIPPED

Equipment does not make a good Sunday-school, for the same reason that a library does not make a good scholar, nor a tool-chest a good mechanic. Suitable equipment, however, is a great help. The gun may be capable of doing wonderful execution, but without the man behind it, it is but a useless piece of metal. Some men would have a better Sunday-school in a bare room lacking all modern equipment than others would have with the most elaborately equipped building. At the outset of this chapter a cautionary signal must be raised lest our readers over-estimate the value of equipment. Method and machinery are good; but men thoroughly imbued with the Sunday-school idea, whose hearts are on fire with a consuming desire to reach results are better; more, they are indispensable if results are to be achieved. However, we must remember that even though the wheat grown by our grandfathers was well cared for by the use of the sickle and the flail, nevertheless the modern reaper and thresher not only produce quicker and better results, but infinitely larger results as well. Naturally, the first subject to consider in the matter of equipment is

The Building. Even if the building committees of the older churches ever contemplated the needs of the Sunday-school, they certainly did not seriously concern themselves with the matter of its convenience. In those days the school had no rights in the church, and the

church no responsibilities to the school. However, we are glad to say that that day is rapidly passing, and building committees now give attention to the housing and the equipment of the school. But too much responsibility must not be placed upon either the architect or building committee, for even among leaders in Sunday-school matters there is wide difference of opinion as to the details of what constitutes a properly constructed Sunday-school building. *The Sunday-School Times* in an article some years ago said this : " The distinguishing and necessary features of an up-to-date Sunday-school room are separativeness and togetherativeness." We presume all are practically agreed as to this, but certainly not all are agreed as to the details of carrying it out. The idea of the article referred to (which was afterwards put into booklet form) was that a Sunday-school room should be so arranged that the departments could be separated one from another when necessary, and yet all thrown together in one large room when desired. This is actually done now in some Sunday-schools by the automatic raising and lowering of partitions manipulated and directed from the superintendent's desk, and in such a way that the school can be separated into departments, or all thrown together at the will of the superintendent, without any one moving his seat. It is quite impossible here to do more than to make a few general suggestions, referring our readers to those architects, of whom there are many, who are now making a specialty of this style of building. The ideal Sunday-school building has probably not yet been erected, though there are very many which approximate closely to it, and are really ideal in the minds of those who planned them.

A Sunday-school building should be built from the inside out and not from the outside in; that is to say, the first consideration should be the securing of convenient quarters for the school, no matter what shape this may give to the outside of the building, rather than designing a building for its architectural effect on the passer-by, while the Sunday-school room is made to fit inside of it somewhere. However, these two qualifications of attractiveness and adaptability are not inconsistent with each other. There are many handsomer buildings architecturally than the First Methodist Church Building of Akron, Ohio, and yet within it is the famous Sunday-school room where that prince of Sunday-school superintendents, the late Lewis Miller, presided so long and successfully over his school, the school which has made all the world familiar with "The Akron Plan."

Do not make a basement Sunday-school room if you can possibly avoid it. The late William Reynolds used to say, and correctly, too, that, "A basement Sunday-school room is a debasement to the Sunday-school idea." The building should be ample in size so that when the whole school is assembled it shall not appear crowded. The ceiling should be high, and plenty of good ventilation should be provided. The walls should be tastefully decorated and the whole building made as beautiful and attractive as possible. Pictures, flowers and other ornaments, and even a fountain, if it can be secured, will add much to the attractiveness of the room. The platform ought to be quite large, and it should be situated so that everybody can hear and see the speaker. It would be well to have a large blackboard built into the wall at the rear of the platform. Above the platform, in a case

made for the purpose, should be placed such maps and charts as are designed for use by the whole school. Do not place your orchestra or musical instruments on the platform where they will interfere with the use of the blackboard or charts. Some fine buildings make provision for the orchestra and other musical instruments in a small gallery above the platform on the same floor with the main gallery.

The Main Room. So far as possible this room should be arranged so that the superintendent, standing in his place on the platform, has every corner of it in plain sight. All the class rooms and department rooms should open into it.

Department Rooms. The primary department should be separated from the main school and in a room of its own. We like the plan of placing the primary room so that by the use of sliding doors or partitions they may be thrown into the room with the main school. If this is done, however, the partitions should be of such a character as to permit singing, and any other exercises especially adapted to the primary department, going on without disturbing other classes. Such partitions should also be made of wood and not of glass, so that one part of the school may not see the other. There is a growing sentiment in favour of separating the primaries entirely, giving them a room that cannot in any way be opened into the main school. This idea we think is correct so far as the regular work of the school is concerned, but when it becomes desirable on special occasions to bring the whole school together, the primary department usually cannot be so comfortably seated as if their own room opened into the main room. If possible there

should also be separate rooms for the beginners' department, the junior department and senior department, and indeed it is desirable to have separate department rooms for all the departments whenever this is possible. The department, however, which ordinarily remains in the middle of the main building, is the intermediate, though we have an idea that it would be better to have the intermediates in a room, and place older scholars in the center of the auditorium. Each room should be fitted up for the department which is to occupy it. Those in charge of the various departments will recognize at once what equipment is necessary in their particular rooms. The smaller the scholars, the more need of making the room attractive.

It may be said that a new idea in Sunday-school architecture is gaining in favour, and has its highest concrete expression, so far as the writer is aware, in the building of the Presbyterian Church, East Liberty, Pa. It is built upon the principle that the Sunday-school is a *school*, and not a mass meeting. All departments have separate rooms adapted to their use and so arranged that no two of the departments can meet together, except on special occasions when they all go into the auditorium of the church. The principle is pedagogically correct; but the Sunday-school is more than a school of instruction and this new feature of architecture—except for a few large aggressive schools—will receive slow adoption.

Class Rooms. It is doubtful if any of the money spent on Sunday-school buildings pays better on the investment than that which is put into class rooms. It is impossible for teachers to do their best work, and indeed often impossible for them to do any satisfactory work at all, when

the classes are crowded together in one room and seated close to each other, as is the case in many of our church buildings. A teacher who finds difficulty in controlling and teaching seven scholars in an open room, would handle twenty, and do better work, if they had a room to themselves. Consequently it is well to provide just as many class rooms as possible in the main room, and in the department rooms as well. Many except the primary from this rule; but even here it will work to advantage.

The Seating. Without doubt movable chairs make the best seating for a Sunday-school; ordinary church pews should never be used if it can be avoided. Settees with reversible backs are much better; but they are not so good as chairs, because it is impossible to make this kind of a seat as comfortable as a chair. Then, chairs have a distinct advantage, especially with children, in providing individual seats. By their use it is possible to avoid crowding and some of the other evils which arise from placing children too close together. The chairs should be large enough to be comfortable and low enough so that the occupants can rest their feet squarely upon the floor. This will require at least two or three sizes of chairs. There should be a difference, if possible, between the beginners' chairs and the primary chairs. The chairs should be pretty; they are usually painted in bright colours because the children like them so.

The Officers' Furniture. The superintendent should have a desk of his own, and if possible in a room of his own, in which he may keep all the material which he desires for his own special use. All the other officers of the main school, and of the departments as well, should

have such tables and desks as they need to enable them to do their work well. It costs a little money to provide this furniture; but it pays in the long run. Each officer can keep his books, reports, and all his material in tidy shape, and as a result the work will be better done.

Class Tables. Some furniture houses now make tables for this purpose and they are very desirable. The tables should not be very large, perhaps twenty to twenty-four inches by about twenty-four or thirty inches, with a deep drawer which can be locked. In this drawer should be placed all the property of the class, such as song books, cards, etc., etc. I know of one school where the tables are made with one leg only and this fits into a socket in the floor. When they are removed to the closet where they are kept during the week, the room is clear for other meetings. This would be true, however, of ordinary tables, and they could be used for other things; consequently we prefer them.

Class Boxes. Class-boxes are next in value. The boxes for a given department should be uniform in size and fitted into a neat case from and to which they should be taken by the teacher or some member of the class, before the school begins and at its close. Each box should be marked with the number or name of the class and should contain all of the class belongings. The advantage of class-tables and boxes is that the time of distributing song books and supplies is saved at the opening of the school, and the scattering of cards and papers about the floor is avoided.

Blackboards. I would about as soon think of conducting a school without music as without blackboards. They are useful for so many things. There should be a

good board in the main room as indicated above, built into the wall if possible. The same is true of every department room. Then there should also be a blackboard in every class-room. Of course the best board is one built into the wall, because it takes no room and is always in place. However, the revolving boards now sold by various Sunday-school supply houses are very fine indeed and quite inexpensive. The blackboards will be useful not only in reviewing the lesson but in teaching in the various classes, also in the teachers' meeting, while they may be used in announcing the hymns and in may other ways. It is surprising to see how many Sunday-schools are able to get along without a blackboard, and in many churches it is a rare thing to find a good one.

Lap-blackboards are now provided, about two feet square, and are very valuable for some purposes though they soil the clothes of those who use them.[1]

Wall Maps. Every Sunday-school should have at least three good, large sized wall-maps, one of Palestine, one of all the Bible lands, and another of Paul's missionary journeys. Other maps are desirable, but these will answer. If I could add but one more map, it would be a missionary map of the world showing especially where the denomination to which the school belongs has its mission stations. It is economy to buy good maps and it will pay to get those attached to spring rollers so that they can be rolled up out of the way. A map hung on the wall soon gathers dust, becomes unsightly, gets torn and cracked, and is finally thrown away before it has served its day of usefulness.

[1] See Appendix for books on the use of the blackboard.

If the teachers' meetings are held in a separate room there should be also a set of maps there, though they need not be quite so large. Money spent in good maps is well invested. In buying maps avoid those with such a quantity of detail as to obscure the more important features. A relief map of Palestine is desirable for closer study and should be placed in the teachers' meeting room rather than in the main room.

Sand Map. Most primary teachers attach much value to a sand map, and it is certainly very interesting to children, and even to older scholars as well. Many primary workers who do not now have sand maps would have them if they knew how easily they can be constructed, and how inexpensive they are. The following suggestions are given for the benefit of any who may desire to make one.

Have a carpenter make the wooden frame as follows: it should be about two-thirds as wide as it is long; a good size for a small map would be two feet wide and three feet long. The bottom should be constructed of plain boards—pine is better because it is light. Around the edge of the board should be a frame made of half-inch strips nailed to the edge and projecting about an inch and a half above it. Then have a tinner cover the whole upper surface with zinc. If the zinc is allowed to cover the entire bottom and run up over the edges it will make it all the stronger. Having secured this, all you need in addition is a pail full of moulder's sand. This is perfectly clean and not at all disagreeable to handle. When through using the sand map, place the sand back in the pail, as it will keep moist better there and will not gather so much dirt. A very little water will keep the sand

sufficiently moist. Some very small square blocks of several sizes, painted white, will answer very well for houses. The zinc does not look unlike water and will answer very well in its natural colour for rivers and lakes by simply removing the sand where you wish these natural features to be. A sand map, if properly made, is really a relief map and often serves to make the teaching of the lesson more vivid.

Charts. There are various charts illustrating the Bible nowadays which are very helpful. There are quite a number of the Life of Christ but the one which renders us the best service is designed by George P. Perry and is entitled "The Life of Christ." There are charts also prepared for the purpose of guiding in the chronological study of the Bible. While these are all desirable the blackboard can be used in their place. Home-made charts are always available and are often the best for many purposes.

Musical Instruments. If musical instruments are used at all it is well to have one not only in the main room but one also in the primary room and one in each other department room where singing is desired. For a moderate sized room a piano is more desirable than an organ, though either answers the purpose.

Bibles. Every member of the school who is old enough to read the Bible should bring his own from home and use it in the class. It is well, however, for the church to have a supply of Bibles so that every person can have one for his individual use.

Song Books. The only suggestion we have to offer under this head is that there should be plenty of song-books. When two or three are obliged to sing from one

book disorder is created and good singing is not easily secured. Having selected the book you want, get plenty of them. Get the best book you can.

The Teachers' Library. Most Sunday-school workers are coming to agree that a few well selected books in a teachers' library are more desirable than a larger library for the scholars, though both are valuable. Some churches have what they call "The Teachers' Retreat," a room set apart for the teachers, containing a teachers' library with reference books, and all other helps. All teachers have access to the room at any time. For a good list of books to put into a teachers' library, see Appendix.

General Library. There is a wide difference of opinion as to the value of a general library for the use of the scholars, though many schools have them and would not give them up. There is a right way and a wrong way to manage a library. The wrong way is to start the library going, fill it up with a lot of new books, and then pay no attention to it, except to hand out the books as desired, and credit them when they are returned, until at length the new books are worn out and all interest in the library is gone.

The right way is to have a permanent library committee who are on the watch all the time for new and suitable books, having at their disposal continually a given sum of money for this purpose. If the money will enable them to put in one new book a week, that is the way to do it. Books ought not to be placed in a library in large quantities at a time. In the average Sunday-school of two to three hundred members one new book a week will keep the library alive indefinitely.

This book should be selected with care, and its title announced in the school by the superintendent on the Sunday on which it is placed in the library. As soon as books become worn, either have them repaired or discarded. To continue to give out books that are worn, and have some pages missing and others torn, is to discount your library and give the impression that it is not of much value.

Perhaps the best way to keep track of the books is by the card system commonly in use. I would not have the books exchanged on Sunday if I could help it, and if it must be done on Sunday it should not be done during the school hour. There is, however, very little, if any, time lost by having the scholars deposit the books they return as they enter the building,—having indicated on the card the books they wish to draw,—and securing these books as they start to their homes. I would not distribute the books during the school hour at all.

Some reliable publishing houses are now furnishing circulating libraries which a school may use for a time and return, or exchange some books for others. This is a capital idea and especially adapted to small schools.

It is not necessary to have all the books of a purely religious character, though they ought to be clean, moral, uplifting and suited to children and young people. Nearly all dealers in library books now send out catalogues, and some send out books themselves from which to make selections. Care should be taken to select books that are adapted to the different departments and ages.[1]

[1] *The Sunday School Times* will furnish good lists of books, as will also the denominational publishing houses; likewise, W. A. Wilde & Co.,

Cabinets. Small cabinet cases built into the wall or fastened to it in various parts of the room, containing articles from Bible-lands are very helpful. By way of illustration, I know of one Sunday-school having perhaps a dozen such cabinets in various parts of the building. One of them contains stuffed birds from the Holy Land; others, samples of grain; others, different articles of wearing apparel; others, samples of woods, and so on. It is very desirable, if possible, to have such articles as phylacteries, pieces of sack-cloth, etc., including possibly a "Joseph's coat." There are a number of reliable concerns which deal in these Oriental articles.

A Reading Room. Many city churches are now establishing reading-rooms which are supplied with current literature, including newspapers and magazines. Where this can be done, under proper direction and control, it is a very desirable thing. If allowed to run itself, however, it will soon run out or "into the ground." If the reading-room could be conducted in connection with the library, it would be the best solution of the problem of both reading-room and library. Some churches are doing this and find it greatly to their advantage. The reading-room should be open on week-day afternoons after school, and in the evening, also all day on Saturday, and in the care of some one whose authority will be respected by those who gather there.

Boston; Fleming H. Revell Co., New York and Chicago; The Temple Library, Philadelphia; the Church Library Association, Cambridge, Mass. Two booklets will repay for their reading, viz.: "Strengthening the Sunday-school Library," Elizabeth L. Foote. "How the Librarian may make the Sunday-school Library more useful to the school."

An Amusement Room. This may be operated in connection with the reading-room, though it should not be in the same room, but rather adjoining it. Great care must be used in its managment or it will become a place for boisterousness and disorder. Properly selected games of various kinds with suitable tables and conveniences for engaging in them, will go far towards keeping some boys away from the places where they will learn only evil. Both reading-room and amusement room should be closed by nine o'clock at night.

The Bell. In some Sunday-schools the bell is greatly overworked. Ordinarily its use is wholly unnecessary to secure order but is very desirable for the purpose of giving signals of various kinds. Large buildings with a number of rooms often have a system of electric bells in the various rooms and at the doors to give signals to the department superintendents and door men. If a signal from the bell is used for the purpose of securing order, never repeat the signal; give it once and then wait until order is secured. If you ring the bell twice for order to-day, you will have to ring it three times next Sunday. Spare the bell.

The Flag. Every Sunday-school should teach patriotism, therefore it is a good thing to have the flag of the country displayed at every session of the school, and occasionally to sing patriotic hymns and call attention to the flag. Certainly the national emblem should be in evidence at all public gatherings. A Sunday-school that is not producing good citizens is not producing Christians.

Other Equipment. There are many other articles which are very useful in the equipment of Sunday-

schools, and which will suggest themselves we are sure to all who will give the matter any thought; leaf clusters for the smaller children; the proper lesson helps and graded papers; building blocks; glass birthday bank; kindergarten material; banners and stars; proper record books; necessary blanks and class cards; rubber type; pictures and certificates; various devices for securing attendance, attention, regularity, liberality in giving, Bible-study, etc., etc. The shelves of the Sunday-school supply houses are full of them. We desire, however, before closing this chapter, to raise again the red flag and warn our readers not to *depend* upon equipment. Equipment is the track and rolling stock; organization is the business policy; the officers and teachers are the directors of the road.

III

THE SUNDAY SCHOOL ORGANIZED

ORGANIZATION is system, the lack of it is confusion. The difference between a mob and a trained army is simply organization. Organization secures results in the best and quickest way, with the least expenditure of time and effort. The organization of a Sunday-school should be like the works of a watch; ever going, but out of sight; ever running, yet seldom seen. No machinery should be introduced into a Sunday-school, or anywhere else, simply for the purpose of "seeing the wheels go round." When wheels are visible or machinery rattles there is something wrong. A superintendent of our city came to visit our school recently. He said to the superintendent:—"I always had an idea that you had so much red tape and organization here that you got your feet tangled up in it; and I have come to visit your school today just to see how it works." During the session this visitor was shown through the various departments of the school. When the session was over the member of the courtesy committee who had been his guide said, "Have you seen the machinery?" The visitor replied, "No, I have not, but the results of it are very evident."

The value of machinery in the school is in inverse ratio to its visibility. By fruits, and not by fuss and feathers you may measure any school, as to its organization.

In organizing a Sunday-school for work, the first essential is:

Complete Enrollment. Here is a weak point in many Sunday-schools. In my official capacity in State and International work, I have been obliged to gather statistics. That experience has shown me that there are thousands of superintendents who do not know even the number of members they have. This is unpardonable. The effort necessary to secure this information will put the superintendent or other officer in possession of facts about his school which will greatly help him in carrying forward his work. Complete enrollment will include the name of every individual in the school or in any way connected with it; but it involves much more than a list of names. There are other things we ought to know. Among these certainly are the address, date of entry, location in the school, date of joining the church, also the date and cause of leaving. The card on the following page is reproduced for the purpose of showing what is considered as complete enrollment in the school where it is used.

There are now many kinds of enrollment books prepared, as well as cards suitable for keeping this record. There are advantages in using a book, in that the pages are never lost; there is an advantage in the card system, in that if a card is soiled or mutilated a new one can be put in its place. Another advantage in the cards is that the records of scholars who leave, or have died may be filed away separately; and then the system admits of indefinite expansion. All things considered we prefer the card system for keeping the enrollment. The desired information is secured, of course, from new scholars when they enter the school. If a system of records is introduced into a school for the first time, slips asking

No..... Washington Street Congregational Sunday-School,

(Old No.....) TOLEDO, OHIO.

Name ..... *Address* .....

Date of Entry.....

Dep't Entered in.....

Date of promotion to:

Beginners' Dep't.....

Primary Dep't.....

Junior Dep't .....

Intermediate Dep't .....

Young Men's Dep't.....

Young Women's Dep't.....

Teachers' Training Dep't .....

Senior Dep't.....

Home Dep't.....

Birthday.....

Date Joined Church .....

Became Teacher.....

Became Officer.....

Left School.....

Cause of Leaving.....

Re-entered School.....

(See Number.....)

Date of Death .....

Remarks: *(Also on back)* .....

.....

.....

for the desired information should be distributed to all the members, and the results tabulated by the proper officer. It will be seen from the card reproduced above that if all this information is gathered and properly tabulated in a large school it means that some person must be selected for the special purpose of taking charge of this department, for it requires a great deal of time and labour. This officer is properly called the biographer, or the historian.

The Records. A variety of records is needed. First those pertaining to the school as a whole, such as attendance, etc., then those relating to the classes and to individual scholars. The weekly, monthly and annual records of the school itself should be kept in a book made for the purpose. They should be kept in ink and the work neatly done. They should be comprehensive, in that they take in all of the features which it is desirable to record. They should be comparative, showing the gain or loss as compared with the foregoing Sundays, months, or years.

The Secretary's Weekly Record. The secretary's record for each session of the school should show the number present and number absent in each department for that day. The total of these two columns of figures should give the exact enrollment of the school. The number of visitors should also be taken. In reading the footings the attendance for the day should be compared with that of the same day of the previous year, thus showing whether the school is growing or not. This report should also include a record of the deaths—if any ; the names of those reported sick ; the number in attendance at the last teachers' meeting, the number of

Secretary's Weekly Report

Sunday, January 29, 1905.

ATTENDANCE

	Present	Absent
Officers (entire school),	*83*	*3*
Teachers (entire school),	*72*	*11*
Senior Department,	*31*	*21*
Normal Department,	*13*	
Young Men's Department,	*62*	*38*
Young Women's Department,	*135*	*68*
Intermediate Department,	*108*	*44*
Junior Department,	*135*	*53*
Primary Department,	*126*	*30*
Beginner's Department,	*29*	*35*
Visitors,	*76*	
Total to-day,	*870*	
Attendance one year ago to-day		*818*

Deaths reported,

None

Names of members reported sick,

(Six reported)

Number at last Teachers' meeting,

80

Number of Star Classes to-day (all members present with their Bibles),

1

Weather,

Very cold

REMARKS:

Several decided for Christ to-day.

☞ Please hand duplicate to Superintendent each Sunday.

star classes for the day (that is, classes having all members present with their Bibles). This report by the secretary should first be made on a pad with a pencil, and after it has been verified, entered in ink in the book referred to above. At the end of each month, quarter, and year the secretary should enter in his book the average attendance, showing how it compares with the same month or quarter of the year before.

The Treasurer's Report. This report should show the number of givers and the number of omitters, the amount contributed in each department and the total for the whole school. It should also set forth clearly the expenditures for the week and the balance on hand. If the number of omitters is read off for each department it will stimulate all to give. The treasurer should also report the monthly and quarterly totals and averages, and the annual averages at the close of the year. For a copy of the treasurer's weekly report see the chapter on "Giving."

The Teachers' Records. The records of the individual scholar are usually kept by the teacher on a class card. The marking with us is done on a percentage basis, as follows:—(These are the percentages of credits given to all officers and teachers of all departments and to the scholars of all departments above thirteen years of age).

Attendance at Sunday-school,	60 per cent.
Bible brought from home,	10 "
Offering made,	10 "
Home study of the lesson,	10 "
Presence at church service since the last session of the school,	10 "
Perfect marking,	100

The above system of marking is not so intricate as it appears. The scholar seated before the teacher, with Bible in hand, with his home study slip and with his offering, leaves but one question for the teacher to ask, viz.: "Have you attended a church service since the last session of our school?" By "church service" is meant the Sunday morning or evening church service, or mid-week prayer-meeting at our own church.

For scholars between ten and thirteen years of age church attendance is not required, and the attendance at Sunday-school is marked seventy per cent. instead of sixty per cent., the other features remaining the same.

For members of the primary and beginners' departments, that is, those under nine years of age, attendance at Sunday-school is marked eighty, committing of Golden Text ten, the bringing of an offering ten.

For the home department, the keeping of the weekly pledge, to study the lesson one-half hour, is marked 100.

Absence from sickness, marked, S.

Absence out of town, marked, O. T.

Absence other causes, left blank.

For tardiness or misconduct on the part of a scholar the teacher is at liberty to deduct five, ten or more from the marking at his discretion.

A record of ninety-five per cent. for each quarter of the year is required in order to earn the honours of the school. The diploma is given to those who reach the ninety-five per cent. for each quarter of the year. It is described elsewhere.

The Departments. No school is organized for work that is not divided into suitable departments. The number of departments will depend upon the size of

the school, the convenience of the building, and the ideas of the superintendent upon the subject. The more highly organized a school is, the more departments it will have as a rule, yet many good schools have few departments.

The development of the departmental idea in the Sunday-school is shown in the following diagram—which certainly covers a period of fifty years.

1. Primary,	1. Primary,	1. Cradle Roll, 2. Beginners, 3. Primary.
2. Intermediate,	2. Junior, 3. Intermediate.	4. Junior, 5. Intermediate.
3. Senior,	4. Young People, 5. Senior.	6. Young Men, 7. Young Women, 8. Senior.
	6. Home.	9. Teacher Training, 10. Home.

Not all schools, even among the large ones, use all ten of the departments named above. They are used by the school with which the writer is connected.

The Officers. An essential feature of organization in any Sunday-school is that it be well officered. All officers should know all their specific duties and perform them. It is impossible to exercise too much care at this point. As another chapter, however, is devoted to "Officers and their Duties," we will not go further into the subject here.

Library of
Pacific Bible Seminary
4835 East Anaheim Street
Long Beach, California

IV

THE SUNDAY SCHOOL GRADED

Introductory. The grading of the public school is acknowledged by all to be essential to the best results. The same is equally true of the Sunday-school. But, it is also true that there are difficulties attending the grading of the Sunday-school which are not encountered in the public school, as, for instance, the lack of authority, transient membership, poorly adapted buildings, ungraded teachers and inadequate facilities. In spite of all this however, every Sunday-school may be graded with more or less completeness.

Much that has been written or spoken upon the subject of grading in the Sunday-school has been impracticable in the large majority of schools because the writer or speaker had in mind a first-class, up-to date Sunday-school with all modern conveniences as to building and equipment. A modern Sunday-school building and an adequate equipment are both very desirable, but they are not absolutely necessary in order to carry out a proper system of grading. The average Sunday-school in this country numbers less than one hundred people all told, and it must meet in one room. While we should aim at the best, and hold up high ideals, we must not forget this Sunday-school. Yet it is evident that those principles of grading which are applicable to these schools must be valuable to the larger and more fortunately situated ones.

What is Grading? Grading is the arranging of the members of the school into departments and classes in such a manner that the scholars, especially the children and youth, shall be classified together with those of about their own age and advancement, and shall be in charge of officers and teachers especially qualified to meet their needs.

It will be observed that if each officer and teacher is to be especially adapted to the needs of some one department that officer or teacher will remain with that department, while the scholars must be advanced from one department to another, since their needs are changing continually with advancing years.

There are five essential conditions of grading:

First Essential—Division Into Departments and Classes. Every school naturally falls first into three departments; (*a*) the children who cannot read, or who can read but little, (*c*) those who are fully grown, and (*b*) the middle class, or those who come between these two extremes, usually known as the intermediate department. Effective grading has to do especially with the first and middle classes, and includes scholars from the time they enter the school until they are about sixteen years of age. Just how many and what departments are needed will be determined to some extent by local conditions and by the size of the school. The following basis of grading is in successful operation in many schools, both large and small, and may be given as a general plan.

I. Primary Department, including all under nine years of age. This department may be subdivided, especially if it is large and has suitable conveniences, as follows:

A. *Cradle Roll*, for babies who cannot attend the school. They should be enrolled, however, and recorded as members, though not counted in statistics given to the public as to membership.

B. *Beginners*, for the youngest children who can attend, usually those three, four and five years of age.

C. *Primary*, for scholars from six to nine years of age.

II. Junior Department, including the scholars of ten, eleven and twelve years of age.

III. Intermediate Department, including scholars thirteen, fourteen and fifteen years of age.

IV. Young People's Department, including scholars sixteen, seventeen and eighteen years of age.

V. Adult Department, for all over eighteen years of age. This should include, if possible, at least one class for men and another for women, in addition to the mixed classes. The very old members should have a convenient corner or room in the building, and should be provided with comfortable chairs and with large print Bibles. In large schools the adult department is one of the most promising features of the work; it is boundless in its possibilities.

VI. A Home Department, for those who cannot attend the sessions of the school, but who will agree to study the Sunday-school lessons, keeping a record of their work.

VII. The Teacher Training Department (which should find a place in every Sunday-school, if possible), should include those who will take a special course of training preparatory to becoming teachers in the school. No age limit is given for this department, though it

should be largely composed of young people especially selected because of their interest in the work, and their fitness for the teacher's office. They should give a definite pledge that they will become teachers, when their services are needed, upon the completion of their course.

With the cradle roll for the children who are too small to come to the Sunday-school, and the home department for the shut-ins and the shut-outs, there is no reason why the Sunday-school should not include in its membership and its warm heart life every member of every family of the church and congregation. We frequently hear of churches in which this is true. Included in the number we are told is the Second United Presbyterian Church of Chicago.

Basis of Classification. While the basis of departmental division as given above is largely that of age, it is not wholly so. A scholar is usually classified with those of about his own age, not because he is just so old, but chiefly because scholars of a given age are commonly found studying the same lessons in the day-school. Exceptions can be made and should be made in the case of those who are advanced beyond their years, and *vice versa*.

In some schools the passing of an examination in elaborate supplemental and normal work is required as a condition to promotion. It is very difficult to accomplish uniform results by the exclusive use of the educational or mental standard in grading, and it also works an injustice when attempting to classify new scholars who are just entering the school, and who have not had the opportunity of taking the supplemental work given to those who have been regular members. Supplemental work

should be carried on as a feature of the grading of the school, but should not be made a rigid and absolute condition of promotion. Those who satisfactorily complete the supplemental work may be promoted *with honour*, receiving certificates or some other recognition; but those who do not master the supplemental work should not be held back on that account. In other words, *supplemental work should be made a condition of earning the honours of the school rather than a condition of promotion.*

Second Essential — Departmental Organization. Each department of the school should have its own superintendent, with as many assistants as are necessary. Their duties should be to maintain the grading of the department, create interest and enthusiasm, see that the teachers are especially adapted to and qualified for work in that department, and do all in their power to add to its efficiency. In small schools this superintendent of the department may also be a teacher, and an extra officer may not be needed; nevertheless there should be some one person in each department, whether teacher or otherwise, who is perfectly familiar with the grading, and with the needs of that department in every particular, and whose special business it should be to determine what class each new applicant should enter.

Third Essential—A Superintendent of Classification. It is one thing to grade a Sunday-school and quite another to keep it graded. It will be readily observed that if teachers enroll in their classes any one who may happen to apply for membership, and if scholars are permitted to bring their friends promiscuously into their own classes, the system of grading will soon be broken down. There must be a superintendent of classification for the whole

school, who *alone* shall have authority to classify the scholars. This classification, however, refers to departments rather than to classes. For instance, a new scholar applies for membership. The superintendent of classification will readily discover, by questioning, in which department this scholar should be enrolled. The scholar is then presented to the superintendent of that department who will know at once in which class of the department that scholar should be entered.

There are many schools which have been well graded, but have entirely lost their grading in less than a year because of failure at this point. In many schools all new scholars are enrolled in a reception class in which they remain until it is definitely known where they should be properly classified, and whether or not they will become permanent members. Grading is a continuous process.

Fourth Essential—Adaptation of Teachers. This is the pivotal point in grading. The teachers in any department must be especially qualified for work in that department. This is the principle to which strict adherence is given in the public schools. Successful teachers of the primary grades are not transferred to the high school. In most cases they would prove complete failures. For the same reason high school teachers are not put into the primary grades. Having found a teacher who is especially adapted to a given department, that teacher must remain in that department, and not pass from one department to the next with the scholars, no matter what the bond of affection between teacher and scholars may be. In other words graded schools must have graded teachers.

Fifth Essential—Regular Promotions. Let there be

a regular promotion day at least once a year. On this day all scholars should be promoted, except those in the adult departments. It will be observed that there are three years to be spent in each of the above departments, beginning with the primary and ending with the young people's. Those in the first year of any department should be promoted to the second year; those in the second year to the third year; those in the third year to the first year of the next higher department. Teachers may advance with their class from one year to another in the same department if thought best, but not from one department to another.

The promotion should involve a change of seats if possible. A given number of seats may be known as the location of each department, reserved year by year for that department. In this manner every scholar belonging to the departments in which promotions are made would change his seat once a year.

This plan can be carried out in the school that meets in one room, even though there be but one class in each year of each department. In the absence of class or department rooms, curtains can be drawn, or imaginary lines used to separate one department from another. The primary department especially should be separated by some means from the rest of the school if it is at all possible to do so.

We recommend that these promotions be made one of the prominent features of the school, and that special services be conducted on promotion day by the pastor and superintendent. Many schools have a beautiful custom of presenting every child with a Bible as he leaves the primary department. Perhaps some cannot afford

to do this. Certificates of promotion are now made in a variety of forms, very beautiful and inexpensive; we recommend their use, especially for such scholars as have completed the supplemental work.

How to Begin to Grade a School? Let the superintendent call his officers and helpers together, including the pastor, and have a full, free discussion of the whole matter, presenting all that can be said in favour of grading and all that may be said against it. Do not proceed further than this until there is practically unanimity among the leaders upon the subject. When this is secured, then call the teachers together and lay the project before them. Some will consent and possibly some will object. The plan of grading should be explained in detail so that all may understand it. Its advantages should be made clear. Then it would be well for the superintendent to present the matter to the whole school, explaining especially the advantages of grading. Then the teachers might take it up in their respective classes and talk it all over together, showing the scholars the benefit of grading, but not giving them a choice as to whether they will be graded or not. In any case the work should be done gradually rather than abruptly. When any teacher or any class objects, let that class alone for the present, and move only those scholars and teachers who are in sympathy with the plan. After the plan has been in operation for a few months the testimony of the teachers whose classes are graded will gradually cause those other teachers to withdraw their objections and to cooperate. If, however, any class or classes do not consent to the grading, let them alone for a few years; they will be very soon beyond the grading period.

It will be observed that up to this point no authority whatever has been exercised in securing the grading. In the matter however of receiving new scholars into the school that is in the process of being graded, authority must be exercised, or you will lose all you have gained. This is where the superintendent of classification becomes absolutely necessary. The new scholar must either go where he is placed or he cannot enter the school at all; there is no alternative, if you would maintain your grading. The grading having been once secured, however, it is quite easy to insist upon this condition. But this must first be understood thoroughly by all the officers, teachers and scholars. The superintendent of classification, especially in a large school, should have a desk where he may always be found. When new scholars appear in any class or in any part of the building, they are to be introduced at once to this officer, that he may classify them. *Eternal vigilance is the price of grading, and no school will long remain graded which does not work at the grading problem every Sunday in the year.*

For the encouragement of those who have difficulty in securing the grading of their schools the experience of one of the best graded Sunday-schools in the country may be cited. It took this school five or six years to completely establish its system of grading; and it was brought about in the following manner: The superintendent of the school and the superintendent of the primary department were the only officers who desired to have the school graded. They leagued themselves together for this purpose, saying nothing, however, about it. It was decided that every class promoted from the primary superintendent should be properly graded within

itself. The superintendent saw to it that no new scholars were put into those classes unless they would be properly classified there. As these classes advanced from year to year they maintained their grading. By the time these classes, moving forward step by step, arrived at the last year of the intermediate department, all those who had formerly been in this and in the junior department had already passed on beyond the grading age. Then the superintendent announced to the teachers, who formerly had been unwilling to cooperate, *that they now had a graded school.* To-day that school could not be induced to go back to the old way; neither can any other school which has once enjoyed the benefits of thorough grading.

A uniform Sunday-school nomenclature, especially in the matter of the names of departments, is greatly to be desired and indeed is necessary before the largest benefits can be realized from grading. We are glad to see a movement in this direction and hope that the day is not far distant when, for instance, to say that a scholar is in a given department of any school will convey the same idea to Sunday-school workers everywhere.

The committee on education—a sub-committee of the International Sunday-school Association has, after much deliberation and wide correspondence, recommended the following nomenclature for the principal grades:

1. Primary
2. Junior
3. Intermediate
4. Senior
5. Adult.

NOTE:—For titles of books bearing upon grading and other phases, see Appendix.

V

THE SUNDAY SCHOOL IN SESSION

No session of the Sunday school will be a large success for which there has been no previous planning. The time of the session is so short, and there are so many things to be done, that unless a good deal of thought has been given to the program before the session begins, there will be much confusion and waste of opportunity during its progress. A wise superintendent will readily understand that, if any large measure of profit is to come from the Sunday-school, there is much planning and thinking for him to do.

Before the Session. Before going to the building the program should be carefully planned in all its details, and written out. In other words, *get ready*. Then go to the church early and see that the room is in readiness. It may be necessary to call the janitor's attention to some things that have been forgotten, such as proper ventilation, temperature, arrangement of chairs. The officers and teachers should be so well trained, and so thoroughly interested in this matter, that they will all be in their places before the time to open the school. When the set time arrives for beginning, begin. Have a signal which all will understand, indicating that you are ready. This signal should be given on the very minute the school ought to begin. Having once given the signal for order, never repeat it; stand and wait until quiet is secured; then proceed. Do not scold if attention is not secured

immediately; you will get it quicker by being patient, and waiting.

The superintendent ought to have in mind every detail of the entire session before opening the school. He should know what hymns are to be sung, who is to read the lesson, offer prayer, or take any other part in the service. The Sunday-school session should be provided for as carefully as the preaching service of the church. A hymn board made of cloth blackboard material giving the number of the hymns is convenient and saves time. It may be hung in a conspicuous place before the school begins. Let all your plans for the session of the school be born in prayer, and then carry them out in a prayerful spirit, so that the devotional element shall not be lacking in any feature of the service.

During the Session. Have very few signals. Let everything be done as promptly and as quietly as possible. There should be as much variety from Sunday to Sunday as the nature of the exercises will permit. No unnecessary moving about the room on the part of officers and teachers should be allowed, and certainly no visiting back and forth among the classes. The school should understand that it is to attend strictly to business from the beginning to the end of the session. If there are visitors, the proper committee and officers should look after them. They should not be shown about the building at a time or in a manner that would disturb the work of the school. Of course new members must be entered and properly classified. Always know what comes next, and be on the alert to discover the first indication of restlessness and disorder. Make few rules, if any.

"They govern best who appear not to govern at all."

The Session Program. We give here a sample program from our own school, making a few words of explanation under each item where necessary. It may be valuable to our readers by way of suggestion.

No. 1. *Instrumental Music.* This is played by the orchestra and begins a few minutes before 11:45. The orchestra times itself so as to close the number at the exact minute for beginning. During this instrumental music all the members of the school understand that they should go to their places. They know that the moment the orchestra stops, the exercises of the school proper will begin.

No. 2. *Signal for Beginning.* We use no bells whatever for securing order. We have a system of electric bells; but they are used entirely for signalling to the door-men and department superintendents. When the orchestra ceases, the superintendent quietly rises and stands in his place on the platform. Every officer in the school arises immediately and remains standing until the exercises begin. This is the signal for order and for the beginning of the school. These twenty-five or thirty officers *standing* in the various parts of the building, furnish an object lesson to all. We have no difficulty in beginning on time, or in securing order.

No. 3. *The Opening Exercise.* We have a book containing sixteen opening exercises, numbered consecutively, nearly all of which have been arranged for our own use by the writer. The hymn board indicates which one is to be used. Each opening exercise consists of responsive Scripture reading, the singing of several verses of a hymn, or of several hymns, a

short prayer by the pastor, and, sometimes, additional features.

No. 4. *Show of Bibles.* In answer to the call of the superintendent, all who have brought their own Bibles with them stand and hold these Bibles above their heads. This is a very beautiful sight and encourages all to bring their Bibles. The star classes remain standing a moment after the rest are seated. A star class is one with all present and each with his own Bible brought from home. The secretary keeps a record of the star classes each Sunday.

No. 5. *Our Aim.* This is called for by the superintendent and is repeated by the school. It is as follows:

"*Every member present every Sunday, on time, with his own Bible, a liberal offering, a studied lesson, and a mind to learn.*"

No. 6. *Our Motto and Watchword.* These are likewise called for from the platform and repeated by the school. The motto is given to the school by the pastor, and at present is as follows:—"Remember Jesus Christ." This is followed by what is known as the "Motto Prayer," repeated by all. (That is not a good name for it however.) It is as follows:

"Dear Lord, of Thee three things I pray,
To know Thee more clearly,
To love Thee more dearly,
To walk more nearly, every day."

Our watchword is, "What would Jesus do?" It is often followed by the singing of the following verse to the tune "SPANISH HYMN":

"In our Sunday-school to-day,
We have met to sing and pray,
And to learn how we may live
So a good account to give.
Father come and meet us here,
Fill our hearts with love and cheer;
May we live this whole week through
Asking, 'What would Jesus do?'"

No. 7. *Memory Verses.* The members of the school have memorized a large number of Scripture verses, and some of these are repeated as the superintendent calls for them by location. From the verses with which the school is familiar the superintendent aims to select ten to more which are appropriate to the thought of the lesson for the day.

No. 8. *Hymn.* This is generally a hymn of praise chosen, as all the music is, with a view to its helpfulness and appropriateness.

No. 9. *Announcements.* All the regular announcements and most of the special ones are found in the church calendar, a copy of which is given to each member of the school. As far as possible the announcements are printed in this calendar so as to avoid taking the time for them in the school.

On one page of the calendar are ten questions bearing on the lesson of the following Sunday, which all members of the school over ten years of age are expected to answer, returning the slip on the following Sunday, the Sunday on which that lesson is taught.

No. 10. *Excelsior Classes.* An excelsior class is one with all present and each with his home study slip properly filled out. A record of all excelsior classes is kept, and a beautiful silk banner with the word "Excelsior,"

upon it is held a month, by the class which made the excelsior record the oftenest during the preceding month.

No. 11. *Reading the Lesson.* This is done in a variety of ways, taking particular pains to avoid any stereotyped form. Sometimes we read alternately by verses; but at other times the leader and school read alternately but not by verses; the leader, for instance, will read what one person says in the text, and the school, the words of another, the object being to make it appear as much like a dialogue as possible. For instance, the leader might read "And Jesus said unto him";—then the school would begin promptly, and read all that Jesus said on that occasion. Sometimes the whole school reads the entire lesson. Sometimes one person reads it alone, either from the Bible the scholars have, or from another version, while the rest note the differences. I remember, on the Sunday when we had the Twenty-third Psalm for our lesson, we had it read in German, French and Broad Scotch by three different persons; then a blind member of our church read it with her fingers; then all repeated it in our mother tongue. It is always possible to have more or less variety in the reading of the lesson.

No. 12. *Hymn.* This hymn should bear as directly as possible upon the lesson of the day.

No. 13. *Prayer.* A short, earnest prayer by one of the officers or by one of the teachers, offered immediately preceding the lesson study. Sometimes instead of having one person offer a prayer at this point, we ask for sentence prayers, and often we have ten or fifteen such prayers in three or four minutes.

No. 14. *Lesson Study Period.* This is thirty minutes long. It should be longer.

The first moment or two of the time is taken by the teachers to mark their class cards and take their offering. The class card and the offering envelope are placed by the teacher where they can be easily gathered by the proper officer without interrupting the class. We permit no interruption of the classes by anybody, except in cases of absolute necessity. Every officer of the school understands that he is outranked by the teacher during the teaching half-hour, and that the teachers' rights must be respected. A signal is given to the teachers three minutes before time to re-assemble for the closing exercises.

No. 15. *Instrumental Music.* This is another number by the orchestra, during which the classes close their work and reassemble for the closing exercises of the school.

No. 16. *Hymn.* This is generally a hymn of praise, announced, as all the hymns are, upon the hymn board.

No. 17. *Reports.* The school reports are very brief; indeed they are each made in one sentence by the treasurer and secretary, the totals only being given, though all the details are recorded in the proper books. These totals cover the amount of the offering, and the attendance for the day. When it becomes necessary, the secretary reports also in addition to this, the names of those who have died, and of those who are sick.

No. 18. *Prayer for the sick, and for God's blessing upon the offering made that day.*

No. 19. *Review of the Lesson.* This is not a review in the strict sense of that term as used in the day-school, but rather the calling out of the main point of the lesson

that the one truth most forcibly taught in the lesson, or best adapted to the school may be firmly fixed in mind. This exercise is usually conducted by the superintendent, and frequently with a blackboard illustration. The dominant desire at this time is that the hearts of the scholars may be impressed, and, if possible, decisions secured for Christ. The evangelistic spirit is cultivated throughout the entire session. Prayer, usually offered by the pastor, always follows this feature of the program.

No. 20. *Closing Hymn.* This is generally one of the old church hymns, and under any circumstances is always a familiar one. It is chosen with a view to its appropriateness to the truth enforced in the review of the lesson.

No. 21. *Benediction*, by the pastor; or the repetition of our motto. The school is always dismissed while seated. Following the benediction there is a moment of perfect quiet, during which there is silent prayer. This is really the quietest moment during any part of the school session. At a signal from the superintendent, seen only by its leader, the orchestra very softly plays again the music of the hymn which has just been sung, and the school quietly disperses. This method of dismissal avoids the boisterous rush which sometimes follows when the benediction is given while the school is standing.

We are aware there are probably many features of this program which would not be feasible in small schools, nor desirable in many large ones. It has been presented merely for the purpose of suggestion.

After the Session. The superintendent and other officers can improve the moments following the session and before the members of the school have left the room, in

no better way than by cordial hand-shakings and greetings. Sometimes it will be desirable to have a short meeting of all the officers and teachers, or of a number of them, to talk over some feature of the work which has developed that day in the session. Officers and teachers can also utilize these few moments to speak to any scholars who are spiritually interested. These are very choice opportunities to the wise officer or teacher. The superintendent will usually be the last one to leave the building, and he should see that everything is in its right place, put away or properly arranged.

The plans of the school ought to insure sympathetic remembrance of those who are absent because of sickness. Flowers which may have been used for decoration in the room should be sent to the sick.

In addition to this, every officer and teacher has a lesson to learn from the session of the school which is not a Bible lesson. They may with much profit review the work of the day, endeavouring to discover what were the weak points in administration or teaching, in order that they may be avoided the following Sunday; also trying to discover where the strong points were, so that they may profit thereby at future sessions.

No sooner does one Sunday-school session close than the officers and teachers should begin to plan for the next session, for, if they hold their place in any worthy way, they recognize that duties attend them during the entire week. The Sunday-school session is not all of the Sunday-school, for the same reason that the preaching service is not all of the church. The Sunday-school lasts all the week, and officers and teachers who recognize this fact will do the best work on Sunday.

VI

THE PASTOR AND THE SUPERINTENDENT

It is not our purpose to enter into a lengthy discussion of the qualifications and duties of either the pastor or the superintendent. These two officers are associated in this chapter because their work brings them close together. Their cooperation in the work of the church and Sunday-school is absolutely necessary if there is to be any large degree of success.

The Pastor. The relation of the Sunday-school to the church determines the relation of the pastor to the Sunday-school. Dr. H. Clay Trumbull said, "The Sunday-school in the pastor's church is his Sunday-school in the same sense that the pulpit of his church is his pulpit. This being so, it follows that if the pastor is what he ought to be, or what he needs to be, in knowledge, in ability, in spirit and in purpose, his school will be what it ought to be in plan, in scope, in organization and in methods of work. It will be all this before he is through with it even if it is not all this when he takes hold of it."

The pastor of the church should be the pastor of the Sunday-school. His right and position as the educational head and spiritual adviser of the Sunday-school should never be questioned by the church or superintendent or the school itself. This position however, makes him responsible for the teaching that is done in the Sunday-school as in any other department of the church. If this be true, he is likewise responsible in a

large measure, for the training of the teachers. He may not do the work of training, but it is his right, and he does well to see that it is properly attended to. The members of the teacher-training class in our own school were, for the most part, nominated by our pastor, and he is constantly on the lookout for others who should join. This is his right.

Dr. Foster says in his recent book, "The pastor is the chief officer of the Sunday-school in the same way that the President of the United States is commander-in-chief of the army." He is really or ought to be the power behind the throne, and while he should not take upon himself the duties of the school's executive head, the superintendent, he nevertheless holds the key to the situation, and in the last analysis, therefore, is largely responsible for the success of the school.

His relation to the superintendent should be such that he may be free at all times to give helpful advice and wise suggestion, and accomplish through him the results which should be secured.

The wise pastor will recognize the place and power of the Sunday-school in its relation to the whole church. He will see his personal relation to and opportunity in the school and govern himself accordingly. He should know how and have the power to unify all the agencies of the church, coordinating them in such a way as to give to all their proper place in order to secure the largest and best results. On this account, he should thoroughly acquaint himself with modern up-to-date Sunday-school work in all its phases, local, denominational, interdenominational and world-wide.

It is needless to say that he should be present, if pos-

sible, throughout the session and every session of the school. He should be a living force in the program, not simply by the courtesy of the superintendent but by his own right. Dr. Mullins of Louisville in an address delivered in the Pastors' Institute at Toronto, November, 1903, said,

"A hostile pastor equals a dead Sunday-school.

"An indifferent pastor equals an inefficient Sunday-school.

"An officious pastor equals a chaotic Sunday-school.

"A cooperating, sympathetic pastor equals an efficient Sunday-school."

Surely the Sunday-school is the firing line of the church and the pastor should be there. The power of the Sunday-school and the pastor's relation to it are well stated in the following Sunday-school "Creed."

My Creed as to the Sunday School

E. Y. MULLINS,
President Southern Baptist Theological Seminary,
Louisville, Ky.

1. The supreme need in our country to-day is that the forces which make for character shall control the forces which make for intelligence.

2. One of the greatest forces which make for character is the Sunday-school.

3. The factor of the Sunday-school most potent in the development of character is the teacher.

4. The supreme lack in the present-day Sunday-school is the lack of a sufficient number of thoroughly equipped teachers.

5. The chief teacher of the teachers and trainer of the trainers of the Sunday-school is the pastor.

6. The chief trainer of the pastor is the theological seminary.

7. In view of the absence in the past of any adequate coordination and guidance of the departments of the teacher, the pastor and the seminary, there is an opportunity for the new Educational Committee of the International Sunday School Association to do a great work for the Kingdom.

Library of
Pacific Bible Seminary
1605 East Anaheim Street
Long Beach, California

The Superintendent. No officer in the church holds a more responsible position than the superintendent of the Sunday-school. He is a church officer and should be so regarded. He should hold his position by the vote of the church and under its authority. He should be elected in the same manner and at the same time as are the other church officers. Having been elected to this position, the superintendent should be given large liberty in the administration of his office. He should be heartily supported by the pastor and church as well as by the workers in the Sunday-school. His relation to the pastor should be one of loving sympathetic cooperation and harmony. If these two officers, pastor and superintendent, can see eye to eye and pull together, there is no measuring the possibilities of their united effort. If on the other hand, there is friction and jealousy or lack of harmony in any sense, the result will be disastrous to the school, and in the end likewise to the church.

No wise man or woman will thoughtlessly enter upon the duties of such an office as this. It requires peculiar qualifications; a recognition of the proper relation of the school to the church; and a realization of the tremendous possibilities of the Sunday-school work. The superintendent should recognize fully his relation to his pastor, to the church, to the homes represented in the school, to the officers and teachers and likewise to the scholars.

It goes without saying that he should be a man of generalship, gumption and grace; a leader and not a driver, a counsellor and not a dictator. He should be able to inspire those associated with him and to encourage those who are bearing the heavy loads.

He should be permitted to choose all the other officers

of the school, for the reason that unless these other positions are held by those who are in sympathy with him, he will be unable to carry out his most cherished plans. Many a good superintendent fails because the church insists upon electing the officers who are to work with him.

He will have much to do with the selection of the teachers, though the committee with full authority in this matter is referred to in the chapter on officers and their duties. He should be a student of the Sunday-school; read every good book on the subject he can secure; go to the places where Sunday-school workers go, thus coming in contact with those who are in the midst of the work. He should visit other schools and see how their work is done, that he may learn thereby.

He should have a clear head and use it unceasingly and intelligently for the good of the school; two good eyes to discern the pressing needs and how to meet them, frequently wearing the far-seeing glasses that he may plan far into the future, not forgetting to put on the near-seeing glasses when he studies the school itself; two good ears which will readily detect the rumbling of approaching trouble, always ready to listen to the tale of discouragement as it comes from some tired teacher; a tongue not too ready for use, but never withholding the helpful word, always complimenting when in any sense deserved, and never scolding or finding fault; two good feet willing to go where help is needed even though the way be dark; two strong hands ever ready to lift the big end of the load; knees that bend as the face turns up; a back that is broad and used to heavy loads; a good liver and a great big heart.

His cabinet, which will always be consulted on matters of importance, will consist of all the general officers of the school and the heads of the departments. As an officer he will be just, impartial and wise. As a teacher he will study to be able to lead even his best teachers, to guide the school in its educational work, and to make Bible-students of the scholars. His methods will be broad, comprehensive and straightforward. He will aim to have a good school, the best school possible under all the circumstances, remembering that while it is more than a school it is nevertheless *a school*. He will devote his every effort to securing the early conversion of all the scholars and their membership in the church to which the school belongs. Good citizenship will ever be held up as one of the highest ideals of the church life. His school will be a total-abstinence band pledged as far as possible against the use of liquor, tobacco and profanity. It will be a live missionary society and know what is going on in this and other lands. The missionary activities of his own church will be made familiar to his scholars, that they may get the world-wide vision. His eyes will be ever open looking for those who may become teachers, church workers, ministers, missionaries and the like. He will recognize that the Sunday-school is worthy of his best endeavour and ever carry it upon his heart. It will be the burden of his constant prayer and foremost in his thoughts both day and night. As a superintendent he will be consistent, active and hopeful. He should be a lover of his work, of men and especially of little children. As a man he should be, "Brave enough to be gentle and pure enough to be trusted."

Would you like to have a superintendent like that in your Sunday-school? Would you like to *be* a superintendent like that? I would, but—the ideal is still far off.

VII

OFFICERS AND THEIR DUTIES

The pastor and the superintendent would naturally come first in this chapter but, as reference is made to their work in another chapter, we can pass on to

The Assistant Superintendents. In many schools these officers are called "associate superintendents." By whatever name the office may be known it is not always dignified as it should be. Yet there are no officers of greater importance in the Sunday-school than the assistant superintendents. As to their duties, perhaps the easiest one that falls to them is to take the place of the superintendent in his absence. In that case they can plan the entire session of the school and carry it out according to their own ideas. Unless the school is very small there is plenty of work for one and oftentimes for two or even three assistant superintendents. The work of each should be so clearly defined, however, that there will be no crossing of lines. They should be continually taken into the counsels of the superintendent so that they may be perfectly familiar with all of his plans and with the general running of the whole school.

Perhaps the best service they can render is to be generally useful in any part of the building, carrying out the plans arranged for that session of the school. There are strangers to meet, special cases of absence on the part of teachers or others to be noted and provided for, and sometimes cases of disturbance, and emergencies of other kinds, which need attention. I think it is well

that each assistant superintendent should have some important part in every service of the school, but this should not always be the same part. One may read the lesson, or offer a prayer, make the review, give the announcements, lead the singing or do any one of many other things none of which are without importance. In this way they will receive efficient training for the time when they will be superintendents somewhere. It is a great mistake for the superintendent of a school to continue year after year in the office without a thought of the necessity of continually and systematically raising up young men who shall be equipped for his office.

If a superintendent should be unexpectedly called away during the service, the assistants should be able to carry out the program of the session without the slightest break in its original plan.

The Secretary. The duties of this officer are generally looked upon as of a routine character. They are nevertheless exceedingly important and may be made far from uninteresting. Our secretary has in each department of the school an assistant whose duty it is to gather the records desired from that department. These records the secretary then assembles in his report, which is thus easily made quite comprehensive and comparative. He has a bunch of blank reports padded together upon which he makes out in pencil the report for a given Sunday. This report shows the number present and number absent in each department of the school, also the number of visitors in attendance for that day, together with the total attendance. The attendance for the same Sunday of the preceding year is also recorded, thus showing any gain or loss. There are spaces also for recording the

names of any who have died, of those who are sick, of the attendance at the last teachers' meeting, the names of star classes and excelsior classes, together with a record of the weather. See sample report on page 40.

When this report is completed in pencil it is transferred in ink to the secretary's record book. Each Sunday's record in this book is an exact copy of the record on the pad. When the book is open there are blanks for five Sundays before you and a sixth blank for the monthly report. This book is made of good paper and in it only ink is used. At the end of each quarter a quarterly report is made showing the total attendance and average attendance, at the school and also at the teachers' meetings, with a summary of the other facts noted above.

The Treasurer. This officer performs the usual duties of that office, making weekly, quarterly and annual reports. He pays out money only upon the order of the superintendent, and only for such bills as have been ordered by the Sunday-school board. His weekly report shows the following items:

Amount contributed by each department. Number of givers in each department and in the whole school. Number of omitters in each department and in the whole school. Total amount of offering. Amount paid out since last report. The balance on hand. See sample report in chapter on giving, page 137.

The Superintendent of Classification. As stated in the chapter on grading, this officer is a necessity if you expect to maintain the grading of your school. He receives all new members, requires them to fill out and sign the usual application card, a copy of which is given herewith.

Application for Membership.

NOTICE TO APPLICANT:—Please fill all the blanks on this slip and hand it to any officer of the School, who will show you to the

SUPERINTENDENT OF CLASSIFICATION,
Who will be found at his desk in the rear of the room.

Name.....

Address.....

Birthday.....(Age if under 16).....
[Year not necessary.]

Have you ever been a member of this School before?.....

No person over ten years of age is enrolled in our School except on this written application, used as above indicated. The purpose is to secure accuracy in spelling and addresses, and to aid us in properly classifying the applicants.

When this form is properly filled out by the applicant, the superintendent of classification makes permanent record of the entry upon the following blank:

Application for Membership

IN THE

Washington Street Congregational Sunday School.

Name.....

Address.....

Birthday.....

Age (if under 16).....

Ever a member of this School before?.....

Do you belong to our Church?.....

Do you belong to another Church? }
If so what Church and where? } .....

.....

This applicant is assigned to the.....

Department to-day. .....190.....

By.....

Superintendent of Classification.

NOTICE TO DEPARTMENT SUPERINTENDENTS.—New scholars are never to be enrolled except upon receipt of this form properly filled out, and **Signed by the Superintendent of Classification.** After assigning the applicant to the proper class (entering name on Class Card in **Red Ink**) please sign the following and **return this slip to-day** to the Superintendent of Classification.

I have assigned this applicant to Class.....

.....

Superintendent of Department.

Biographer's

Notation.

The Superintendent of Classification will keep these slips on file for reference.

This blank is put up in pads with alternate sheets detachable. By the use of carbon paper a permanent record of all applicants is kept on one sheet and a copy is made on the detachable sheet. This latter is taken out and handed to the superintendent of the department in which the new scholar is to be enrolled. This department superintendent will assign the scholar to the proper class; and the name is then entered upon the class card in red ink by the department secretary. This indicates at a glance who the new scholars are in any given class.

The Superintendent of Enrollment. The work of this officer might be done by the last officer named; but we find it a most important position in our school. He has general oversight and care of the rolls and class cards. He reviews the class cards frequently to notice and correct the irregularities in marking, etc., and to discover whether absentees are being properly looked after. He also keeps a record of the officers of the school and, at the end of the year, makes out the honour rolls from the class cards, thus selecting the names of those who are to be recognized at the anniversary. At stated times he turns over to the biographer the names which are to be dropped from the rolls, with the date and cause of leaving, so far as these are known. He makes out the diplomas and prepares the list of the names of the honour scholars for publication.

The Biographer. This officer keeps by the card system permanent records of all members with the dates of their entering and leaving the school, and all items of interest that can be gathered, such as date of promotion from one department to another, date of joining the church, date of becoming a teacher or an officer, remov-

als, deaths and so on. For reproduction of the card used, see chapter on "The Sunday School Organized."

The Librarian. We have no school library but we have a librarian. He has charge of the supplies for all the departments of the school and furnishes them as desired. He makes the orders for the supply houses, determining the quantities needed. All applications for any kind of supplies are made to him. He keeps all supplies in a locked case, so that they will not be scattered or wasted, and gives them out as they are needed. He also looks after the clubs for teachers' helps and distributes through his assistants all special leaflets and music which the superintendent desires to place in the hands of the members.

The Birthday Secretary. All members of the school are asked to contribute on the Sunday following their birthday an offering equal to a penny for each year of their age, though no one is asked to give more than twenty-five cents unless he wishes to do so. The birthday secretary has the record of birthdays of the members of the school, and sends to each a birthday letter by mail. This is a printed letter and is not nearly so good as a written one, but a great deal better than none. Opposite will be found a form of the letter we are now using.

The birthday secretary receives also a certain percentage of every regular offering taken in the school, and all the money coming to this officer is used for missionary and benevolent purposes, being appropriated by vote of the Sunday-school cabinet. She pays out money only upon order and makes quarterly and annual reports.

The Supply Teacher Secretary. This officer secures

A Birthday Message

" Time never stops to sleep or dine,
But on and on with steady flight
He keeps untired by day and night,
And boys and girls ere yet aware,
Find threads of silver in their hair."

Birthday Greeting

Dear Sunday-school Friend :

According to the record of our Sunday-school, your birthday comes this week. The purpose of this letter is two-fold :

First, to extend to you *our hearty congratulations* upon the coming again of your birthday, with the hope that you may be spared to many years of health and prosperity and usefulness, and that your talents may be devoted to the only profitable business, that of serving our blessed Master.

Second, to request that if you can, you will give, in grateful memory of God's preserving care a " *Birthday Offering,*" of at least as many pennies as you are years old, *to be used exclusively in the extending of His kingdom on earth,* through the missionary agency of our Sunday-school.

Birthday money of this sort is not used for expenses, but is wholly set apart for benevolent work. From this fund *we contribute to the various benevolences* which our school supports, and also maintain our adopted daughter, "Ruth," in the school for girls at Ahmednuggar, India. You may place your offering in the enclosed envelope and drop it into the regular offering on next Sunday, or hand, or mail it to Miss Frey.

With heartiest good wishes, we remain,

Rev. Ernest Bourner Allen, *Minister.*
Marion Lawrance, *Superintendent.*

Miss Ella J. Frey, *Birthday Secretary,*
610 Vance Street.

pledges from members of the church and school who are not teaching regularly but are willing to teach occasionally, to supply from time to time as they are needed. We have found the following to be the best plan. Secure pledges from those who are capable and willing to teach, with the understanding that they are to be called upon to supply not more than once a month, and that on a given Sunday. In this way a list of names is secured of those who will act as supply-teachers on each Sunday of the month. The first of the week the supply-teacher secretary sends notice to all those who are pledged for the following Sunday, reminding them of the fact and also calling attention to the teachers' meeting on Friday night. There is in most churches plenty of good material for supply-teachers, people who are unable because of lack of strength, home duties or other causes to take the permanent regular charge of a class, and whose splendid ability may be utilized in this way.

The Stenographer. This is a very valuable officer in any Sunday-school. He will take dictation of letters from any of the general officers and departmental superintendents, to the sick or absent officers, teachers or scholars, or on any subject pertaining to the work of the school; will typewrite the letters on school stationery as early in the week as possible and forward them. He should have the names and addresses of all officers and teachers, and could keep a set of envelopes addressed in advance, so as to save time when they are needed for circular letters and leaflets. The dictation can be done during the session or at some other time if convenient.

The Courtesy Committee. This committee, composed with us of six people, seeks to make visitors welcome,

showing them every courtesy in their power, and enabling them to gain any special information they may be seeking concerning any feature of the work, and to do this without disturbance to the school. Whenever visitors appear in any class or department they are at once presented to some member of this committee who does everything in his power to make their visit pleasant and profitable. They keep a "Guest Book," in which visiting Sunday-school workers from other places are asked to write their names and residences. These names are printed occasionally in our church paper, *The Helper*, and the paper is then sent to the visitors. We have found this committee necessary in order to avoid the interruption to our work which would otherwise be caused by visitors wandering about the room at pleasure. None enjoy the courtesy shown by the committee more than the visitors themselves.

The Ushers. No officers are more important in any religious service than quiet, well trained, gentlemanly ushers. It is their business to look after the seating of the people, especially of the strangers, in such a way as to take the least time and make the least interruption. They should be in their places at least fifteen minutes before the opening of the school, as they are the first ones to greet those who enter. They can introduce new scholars to the superintendent of classification, and visitors to the courtesy committee. This office requires much patience and tact.

The Door Men. These constitute a very important committee. They have charge of all the doors entering the building and the various department-rooms—ten in all—and are expected to be in their places fifteen minutes

before the opening of the school. They see that the doors are opened and closed at the proper time, allowing no one to pass in or out during Scripture reading or prayer, or at any time when it would disturb the school. The superintendent can communicate with those in charge of the outside doors by means of electric bells. As the school passes out these door-men have charge of the distribution of such papers or other material as the librarian desires given to the scholars at the doors. They do not permit any loitering or loud talking in the vestibules, or disturbance about the doors.

The Superintendent's Aides. Four young men occupy this position and we could not do without them. They are hands and feet to the superintendent. Our school meets immediately after the morning service and in the same room. There is much to be done in making the transition from a church service to a Sunday-school service. The platform must be rearranged, some books must be put away and others distributed. The aides do this work. This leaves the superintendent free to utilize the interval between the church and Sunday-school to meet strangers and speak to the people. The aides rearrange the platform, put the hymn numbers upon the hymn-board and hang it up in its place; bring out the blackboard and place it upon the platform; unfurl the flags at the side of the desk, arrange chairs upon the platform as they are needed for the school and place upon them the song-books. The electric bells are also adjusted. One of the aides then stands upon the platform waiting for a signal from the orchestra which is now playing. This signal is given a moment before the end of the selection is reached. The aide then rings the central

electric bell, reminding the officers and teachers in the various parts of the building that they have just time to reach their places. When the superintendent steps upon the platform everything is in readiness, and his own books are upon the pulpit in the place of those used at the preaching service. It is impossible to overestimate the value of the superintendent's aides. One or more of them could be used profitably in any Sunday-school, no matter what its size.

The Messenger Cadets. See chapter on that subject.

Department Superintendents. Each department has a superintendent with as many assistants and other officers as are necessary. They are expected to take as much interest in their various departments as if those departments were separate schools and they were in charge of them. They find it profitable to call together the officers and teachers of their departments from time to time for consultation. Whatever the general superintendent desires to do in any department he accomplishes through that department's superintendent. It is a very important office.

The Teachers. In one sense the teachers are the highest officers in any Sunday-school. The importance of their work cannot be over-estimated. The details of their work are treated in another place in this book.

All teachers of the school are appointed by a committee of three composed of the pastor, the superintendent, and the superintendent of the department to which the teacher is to be appointed. We consider this the best arrangement for appointing teachers. It gives the pastor the right he ought to exercise in directing the teaching force of the school. It also honours the

judgment of the superintendent of the department where the teacher is to be placed. Usually the nominations are made by the superintendent of the department and confirmed by this committee.

The Cabinet. The superintendent's cabinet is composed of all the officers of the school and the departmental superintendents. In the case, however, of the committees, as the courtesy committee, ushers' committee, door-men's committee, the chairman only is a member of the cabinet. This makes a company of twenty-seven men and women who are the superintendent's constant advisors and who have two regular meetings every month for the transaction of such business as may properly come before them.

We are well aware there are many officers enumerated in this chapter whose services will not be needed in some schools. Indeed there may be those who think the school is over-officered. We have never put in an officer, however, for the purpose of honouring anybody or creating a new office. Every office is the outgrowth of necessity and each officer has a special work to do. The duties of some of the officers here named might be performed by the assistant superintendents and by others; but we have found it desirable to work in new material in this way as far as possible.

VIII

THE TEACHER AND HIS WORK

THE teacher is the hinge upon which the Sunday-school swings. The importance of the teacher's office cannot be over-estimated. Indeed there is a sense in which the teacher is the highest officer in the school. Certainly the superintendent outranks the teacher, if at all, only in an executive capacity. I am sure many superintendents would look upon it as a promotion if they could become teachers of classes. Jesus was a teacher. He commands us to teach. Surely the teaching of God's Word is a task worthy of all the highest aspirations of any man, and full of promise. Volumes have been written and others will be written on the work of the Sunday-school teacher. It is our purpose here to give a few suggestions only regarding the teacher and his work.

The Teacher Preparing. Other things being equal, the difference between success and failure in the work of a Sunday-school teacher is usually a matter of preparation. Ample, intelligent and painstaking preparation will often change what would otherwise be drudgery into a satisfying pleasure. The preparation of a teacher for his work should be twofold, first, general; second, specific.

I. General Preparation. 1. *The teacher should have a knowledge of the Bible.* This does not refer

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to a knowledge of next Sunday's lesson but to a general knowledge of the Book itself; the relation of one part to another, its general scheme and scope. The teacher should have at his command such a comprehensive knowledge of the whole Book that he may be able at once to locate any leading event or incident, not only by finding it in the Bible but in its relation to the whole Bible story. The teacher needs to know the Book itself; teachers nowadays are too prone to read what others are saying about the Bible, rather than to study the Bible itself.

2. *The teacher should have a knowledge of pedagogy.* A teacher should know what teaching is and how to do it. The principles of the teaching process should be as familiar to him as the faces of his pupils. There are, however, very many most excellent teachers who perhaps have never even heard of "pedagogy" by that name, yet in whose teaching may be found its very essence. The teacher who really teaches, has a practical knowledge of pedagogy, even if he never read a book on the subject. Nevertheless, it will be greatly to the advantage of any teacher to study the best books on this subject.

3. *The teacher should have a knowledge of the mind.* The same may be said of psychology as of pedagogy. Many of our teachers possess in greater or less degree a knowledge of the operations of the mind. It is shown in the fact that even inexperienced teachers will use one method of teaching with little children and quite another with adults. For the highest results, however, it is just as important that a teacher should study the minds of his pupils as developed in their class work,

as it is for a farmer to study the soil in the various fields of his farm; indeed, infinitely more so.

4. *A teacher should have large faith in the work.* This is a preparation only in the sense that it may be cultivated. Perhaps it is rather a fitness than a preparation. Certainly no teacher will have large success in teaching who has not large faith in the work. He should believe in the power of God's Word to do all that God has said it would. He should recognize his opportunity as God-given and the Sunday-school as the choicest field he can work in. He should believe in his work with all his heart.

5. *A teacher should have a passion for souls.* Horatio L. Sargeant was the founder in 1860 of the Sunday-school with which the writer is connected. At the age of thirty-three, after an unusually intense business life, he died. The senior pastor of the city paid his tribute in these words:—"I believe Horatio L. Sargeant was instrumental in saving more souls in the city of Toledo than any other man who ever lived in it; and the reason for his wonderful success was because he had a passion for winning souls." Sargeant's time was not his own; he was a clerk in a railroad office and the superintendent of a mission school. But his heart was on fire with a consuming passion for souls. And for any without this passion there will be little result.

Much of the general preparation, to which reference is made above, may be acquired without special training. Many successful teachers have had no training, indeed they have never read a book which referred to the subjects in a technical manner—unless we except the Bible. Nevertheless it is very desirable that all shall secure all

the information possible in the way of general preparation for the teacher's office. There are many most excellent books at command which will be found helpful. Reference is made to them in the Appendix.

As a desirable feature of every teacher's general preparation an important place belongs to the mastery of some regular teacher training course, such as those recognized by the International Sunday-school Association. While this study cannot give to a teacher all the information necessary it is a very great help, especially along the lines of Bible-knowledge, pedagogy, child study, etc. All of this general preparation is as necessary for teaching in one department of the school as in another.

II. Specific Preparation. This refers to the preparation of next Sunday's lesson or of next quarter's lessons. Specific preparation is necessary. A day-school teacher, if he is wise, will always study afresh the lesson he is to teach, no matter if it is in the elementary grades, so that it will be familiar to his mind. If this is necessary with the day-school teacher it is infinitely more so with the Sunday-school teacher, for the conditions are usually not so favourable in the Sunday-school as in the public school. This will require much diligent study and preparation during the week. Indeed no teacher is a teacher on Sunday who is not a teacher during the week. A soldier who is not a soldier in camp will not be a soldier in battle. A thorough, adequate, specific preparation of next Sunday's lesson with a grasp of its relation to the whole of Bible history will set the teacher far on his way towards success.

III. How to Prepare. 1. *Gather your material.* This

involves first of all the study of the Bible lesson from the Bible. The greatest need among Sunday-school teachers to-day is original Bible study. This does not mean the study of the Bible in the original languages, though that is important; it does mean the study of our English Bible out of the Bible itself. First of all, the lesson should be read repeatedly, using the best revised version you can get. Read the text first for the purpose of getting the story in your mind. At each successive reading look for something specific in the text, as, for instance, the places mentioned, the persons mentioned, the things that were done, or said. Watch for the natural divisions, noting the change in the general thought. In many cases a lesson thus read will naturally fall into parts, each part with a leading idea. The naming of these ideas gives you an analysis of the lesson. It may not be as choice an analysis as you will find in some of the lesson helps; but it may be the best one for you to use as it is the product of your own mind. Of course you will read all parallel passages, if there are any, and look up all references which bear upon the subject. The Bible is its own best commentary when intelligently used. Gathering the material also involves a study of lesson helps. Hundreds of the choicest minds in this and other countries are focussing the wealth of years of study and preparation upon our Sunday-school lessons. For a few pennies we can place upon our library tables the lesson helps of our various denominations, and their quality could not be improved if they cost dollars instead of pennies. Of course first of all we will want the lesson helps issued by our own denomination; then it is well to have some of those also issued by other denomina-

tions, and also as many as we can procure and have time to study, of those splendid helps published by independent concerns. Lesson helps should be used with care and discrimination; don't try to use too many. I would always use a lesson help with a pencil in my hand marking the items which appear to be most helpful to me.

At the World's Sunday-school Convention in London in 1889, Rev. Richard Glover of Bristol made an address which none of the delegates present will ever forget. In that address were three sentences—referring to lesson helps—which could not be improved upon:

"Brethren, use lesson helps; but do not depend on lesson helps."

"Use lesson helps with your Bible, and not apart from it."

"Those lesson helps are the best which *set* you thinking, not those which *save* you thinking."

2. *Arrange the Material.* Having gathered a great deal more material than you can possibly use, you will next arrange it in usable form. This process requires first of all that you should have the last lesson in mind and also the next lesson and those which are to follow. It is a great mistake to teach the lessons as if each stood alone like this:

The lessons should rather be taught in this fashion,

In other words the lessons should be like links of a chain rather than like bricks laid end to end. The arranging of your material also will involve keeping your scholars in mind. Some of the material will not be adapted to

your class, though it may be to others. Of course you will have to eliminate part and arrange the rest. The arrangement of your material involves a teaching plan and this should be clearly defined and decided upon before the teaching process is begun. The first few minutes (sometimes called the attack or approach) are very important. A Sunday-school lesson should be so arranged as to have the *fish hook* first and the *harpoon* last. That is, the first few sentences should make your lesson stick, and the last sentences should make it hold.

IV. Some Suggestions. 1. *Begin Early.* This applies especially to the week, but also to the quarter. It is well at the beginning of the quarter to have in your mind an intelligent outline of the whole twelve lessons. One cannot hope for much success who puts off his lesson preparation until late in the week. A little time spent each day in study of the lesson is very much better than a greater amount of time at one sitting. There are very many advantages in getting an early start. Having your lesson in mind, you will be thinking about it upon the street or when going about your work. Suitable illustrations will also come to your mind from your daily reading and from your social and business intercourse with others. When you begin early you are wearing your Sunday-school spectacles all the week, and see things from the standpoint of your lesson.

2. *Study Daily.* When Paul was comparing one church with another (Acts 17 : 11), the point of superiority of one over the other was their daily study of the Scriptures. A daily study of the lesson gives you a better chance to filter it, so to speak, and weigh it as well. Then the lesson is always fresh in your mind.

3. *Prepare Copiously.* No one can teach all he knows and teach effectively. It is the water in the standpipe, the water that does not come out, that makes the water which does come out from the faucet come with such power. David selected five stones from the brook with which to fight the giant; according to the record, however, he only needed one; had more been needed he would have been ready. A teacher who is fully prepared in this way with more than he can possibly use, even though much of it is not in his teaching plan, will always be resourceful and in command of himself. The great German, Goethe, said it was a pitiable sight to see a teacher try to teach all he knew.

4. *Remember the Time Limit.* As a rule the teacher has about thirty minutes in which to teach the lesson. This fact is vitally related to his method of preparation. "Plan your work and work your plan" is a good motto; but you cannot work a forty minute plan into a thirty minute period. We have often heard teachers say, "Our lesson was so interesting to-day that we only got to the third verse." Sometimes this is all right; but it is usually a confession of defective preparation on the part of the teacher. It is the teacher's business to get *through* the lesson in the time allowed, and with a properly prepared plan made with the time limit in view he will usually succeed. There are exceptions to this rule we will admit. It is plain also that a teacher cannot teach all he would like to; his plan should embody only those things which are most helpful to his class. A lesson thus planned and taught will give better satisfaction to both pupil and teacher than any of the time-absorbing side issues which for the moment appear so interesting.

5. *Prepare Prayerfully.* Let your lesson preparation be filled with prayer. You will need to prepare yourself and prayer will give the best personal preparation. The teacher should remember that *he is the lesson* in most cases; that "the teacher's life is the life of his teaching." All Bible study should be accompanied by prayer. The Psalmist says, "Open Thou mine eyes that I may behold wondrous things out of Thy law." One reason why we see so few of the wondrous things is because we have not asked to have our eyes opened. Put yourself into the lesson. One of the best Bible teachers in New England taught a class for many years. Almost every scholar who entered the class became a Christian and joined the church. When asked the secret of his success he would reply, "I just keep shelling my pod of P's,

"Pray.
Plan.
Prepare.
Pour Out
Pull In."

It was my privilege in crossing the ocean in the summer of 1903, to become acquainted with Rev. W. H. Griffith Thomas, an Episcopalian clergyman of London, England, who is the author of a number of books on Bible Study and has spoken at Northfield and elsewhere in our country. Before separating from him on landing he gave me these lines, which bear upon the subject of this chapter:—

"Think yourself empty.
Read yourself full.
Write yourself clear.
Pray yourself hot."

The Teacher Teaching. Much of the teacher's suc-

cess in the presence of the class depends upon three things :—

1. Thorough Preparation.
2. A Definite Plan.
3. The Teacher's Manner.

Before reaching the teaching period of the Sunday-school session there are various features of the opening exercises to which attention must be given. The teacher who is able to secure the heartiest cooperation and participation in these general exercises will have, ordinarily, the least trouble in teaching the lesson. It is quite important therefore that the teacher himself should engage heartily in all that the school is doing, thus setting his class a good example.

All the class material needed for the day, such as song-books in sufficient number, Bibles in the hands of all, a pad or pads for all the scholars, should be in hand before the teaching period, escaping thus the confusion incident to the distribution of books, cards, envelopes, etc., when the teacher begins the work of presenting the lesson. But he cannot present what he does not possess ; he must have in his mind, then, a very clear outline of what he intends to teach and also a plan of his method of presenting it. This plan need not, and indeed should not be always the same. There is opportunity for considerable variety at this point. But so much depends upon the first five minutes of the lesson period that the teacher needs to have some plan so definitely settled that he is master of the situation from the very first. Woe to the teacher who comes to this point without knowing beforehand what he is going to do or say.

The Teaching Process. The lesson of the day should

be made the outstanding theme. It should be made as real as possible. Put life into it. Sometimes the holding up of an object at the very opening will command the attention; sometimes having the scholars draw something on their pads, something in the lesson or associated with it will accomplish the same thing. Most of the Bible lessons can be made so real that the scholars can fairly see the characters themselves. It is well to use the imagination and put yourself, as far as possible, into the conditions as they existed at the time the lesson was written. It would be impossible to be dull describing a railroad accident if you had been in it. Make the lesson live. "Seize the moment of excited curiosity to fix the truth." Make your teaching positive rather than negative. The lesson should not be made a whip to snap over the heads of the scholars. Make your applications as you go along. *The time to catch a fish is when he bites.* The old-fashioned fable with a moral at the end will not do for Sunday-school teaching.

There should be no lesson-helps in the hands either of teacher or scholar; Bibles only are permissible and, indeed, these should be closed most of the time. Professor Hamill says, "The A B C of good teaching is All Books Closed;" and he is right. It is impossible to overestimate the power of the "emancipated eye" during the teaching process.

The Art of Questioning. The average teacher when poorly prepared will usually lecture to the class; if well prepared he will ask questions of the class; if thoroughly prepared he will endeavour to provoke questions from the class. The art of combining the last two methods marks the highest skill in teaching. "Never tell a scholar what

you can get him to tell you; and never tell a scholar anything without asking him to reproduce it." These principles have been laid down for many years in the best books on this subject. The question hook is the sceptre of power in the hands of a wise teacher.

Do not question individuals; question the class and individualize after the question is asked. For example, if you speak a boy's name and then ask him a question, other boys will feel free from responsibility for the time and may not give attention. If your question is directed to the whole class so that every boy is looking for it to come his way, you will probably have their attention from the start; then you may select the boy who shall answer the question. Some teachers find it preferable to ask questions repeatedly of the same scholar, and that scholar the least attentive one in the class. He soon understands the penalty of inattention.

Do not ask leading questions which can be answered by "yes," or "no," or a nod of the head; a question which requires no thought for its answer does more harm than good.

Do not answer your own question by embodying in the question itself the elements or suggestion of the answer. Give just as little information as possible in the question, expecting the scholar to give as much as possible.

Do not confine your questions to those who can answer them best; you can give the brighter scholars the harder questions and the duller scholars the easier ones; but do not pass by any one in the asking of your questions.

Do not ridicule or directly negative a wrong answer if

honestly given. A primary teacher once asked her class where Jesus was born. A scholar answered very promptly, "At Jerusalem." Many teachers would have said "no"; and tried for another answer. Not so, however, with this teacher, who was wise. She said, "Thank you; very close to Jerusalem, only a few miles away at a little town called ——" "Bethlehem," said several at once. "Yes—at Bethlehem very close to Jerusalem." She gave this scholar to understand that he had helped to answer that question. As a result he will try again.

Concentrate Upon the Central Truth. Do not try to teach all there is in a lesson. Select a central truth. This central truth may be different in different classes owing to the varying needs of the scholars. Having decided upon the one thing you most desire to impress, teach that. It is better to teach one truth in twenty ways than to teach twenty truths in one lesson. Teach a little, but teach it well; it is easy to forget. A great teacher once said, "Not what I may remember constitutes knowledge, but that which I cannot forget."

The lessons of life seem very hard for us to learn. We are so dull that we must be taught over and over again. The teacher cannot overestimate the value of repetition and review. The Jesuits have a saying that "Repetition is the mother of learning." Always review the lesson after teaching it, at least in some degree. Call up the lesson that has gone before and tie the two together. Look ahead to the next lesson and arrange a place for it to fit into your plan.

Keep the main purpose constantly in view. All Sunday-school teaching is primarily for instruction; but ultimately it is for salvation, edification and training for

Christian service. You should aim definitely in the case of each scholar in your class, first of all for his conversion, then to build up in him a strong Christian character, based on the Word of God. Nor should it be forgotten that part of the teacher's work is to train the scholar for active service in personal work for Christ and humanity.

The teacher's example is all important. We teach more by what we are than by what we say or do. The teacher must be what he seeks to have his scholar become. The teacher who is the ideal of his scholars as a Christian man or woman will have tremendous influence with them. He should have sympathy for them in all of their experiences. He should give himself unreservedly to his class. You can give without loving; but you cannot love without giving.

Do not on any account allow yourself to get discouraged. Whoever does his best succeeds. God's promise is to the faithful. It is impossible to tell just what will produce the best results. The day you seemed to fail—and went home with heavy heart and tearful eyes may have been the best day's work you ever did. Fidelity is success.

The experiences of the day should be reviewed and, if mistakes are discovered, an effort should be made to find a way to remedy them. Begin immediately to plan for the next Sunday's work. The teacher who will carry his scholars and his lesson in his mind and upon his heart all the week will soon discover the supreme joy of Sunday-school teaching. "And they that be teachers shall shine as the brightness of the firmament and they that turn many to righteousness as the stars forever and ever" (Dan. 12: 3, Marg.).

IX

THE TEACHERS' MEETING

Have a Teachers' Meeting. It is quite impossible to overestimate the value of a properly conducted teachers' meeting. This is because of the importance of the teacher as a factor in the work of the kingdom. Certainly all Christians are agreed that the Sunday-school is the most fertile field the church can possibly cultivate. This is, first, because it is easier to win children to the kingdom of God than it is to win adults. Not only that, but they are much more valuable in Christian service when their training begins in youth. Fully four-fifths of those who unite with our churches upon conversion, both in this country and England, come through the Sunday-school. Some one has said, that when it comes to winning souls for God in the Sunday-school, "The pastor is across the street, the superintendent is at arm's length, but the teacher is *face to face*." The teacher evidently has the place of greatest privilege and richest opportunity, a place and a task the infinite possibilities of which demand the noblest service that every faculty can render. In view of these facts, can anything be more important than training and preparing the teachers in the art, not only of teaching, but of soul winning? Nevertheless only about one third of all the churches in the United States and Canada have a teachers' meeting.

It is the coaling station of the school. It will take determination, work, perseverance, push and prayer to have

this meeting of your teachers; but it is worth more than it costs. *Have a teachers' meeting!*

The Real Purpose of the Teachers' Meeting. Failure to fully comprehend its design and importance is the reason for the common apathy to be found in many places concerning the teachers' meeting. No superintendent who fully realizes its real purpose and value will willingly do without it. First, let me say that the name is in some respects a handicap. The true teachers' meeting is no more exclusively for the teachers than it is for the officers, nor is it for either of these to the exclusion of several other classes of people whom we shall name later. Its intent is to aid all those who have anything to do with the management of the Sunday-school, whether officers, teachers, or assistants of any kind. Of course the greater part of the time should be given to the consideration of the lesson for the following Sunday; and yet this meeting is not so much to *prepare the lesson*, as to study the *methods of presenting the lesson*. We have many valuable lesson helps which throw light upon the lessons and place at our disposal more than we can possibly teach.

The teachers' meeting, however, will enable the teachers and workers to assist one another, by giving to each one the benefit of the study and ideas of all. It will tend to unify the teaching in the school, and this is important. There should be ample time given, also, for the consideration of anything regarding the management of the school, including the duties of all the officers. Discussions concerning the grading of the school, the library, the preparations for Christmas, Easter and similar occasions, and, indeed, anything else which has to do with the

welfare of the school, are as appropriate at the teachers' meeting as is the treatment of the lesson. Help should be rendered where help is needed, and when all the officers, as well as the teachers, understand that they will all *get something* at the teachers' meeting which will help them in their particular work, they will be likely to attend. The teachers' meeting enables the school to concentrate its endeavours to the strengthening of the weak places. I am not sure but that "The Weekly Sunday-school Council" or "The Sunday-school Workers' Meeting" would be a better name than "Teachers' Meeting."

When and Where? If possible, always have a fixed night and always meet at the church. The advantages of a fixed time and place are obvious. Those who are absent from one teachers' meeting or from the school, will know exactly when and where it is to meet the next time. Besides, at the church you have the conveniences for the meeting, such as a blackboard, maps, etc., which you do not find in a private house. It is desirable to give a whole evening to it, and this will be found little enough when its real value is understood. A teachers' meeting tacked on before or after another meeting, while a great deal better than none at all, falls far short of the possibilities of this agency. As to the best time in the week, we favour Friday night if it does not conflict with the prayer-meeting, for the reason that it is nearer Sunday. The teachers will have had time to study the lesson, and consequently their exchange of views will make the meeting brighter, and their thoughts more helpful to one another. However, any night in the week, provided you can have the whole evening, is better than any other night on which you can have but part of the evening.

Some will say that they cannot spend two nights a week, giving one each to the prayer-meeting and the teachers' meeting. We have often heard this, and used to believe it; but our observation is that in practice it is not so. If the two meetings are properly conducted, the one should create a relish for the other.

Fundamental Features. There are three: 1. Devotional Exercises. 2. Instruction. 3. Details.

(1) The devotional exercises should not be crowded into a corner. We should never be so hurried that we cannot take time for prayer and song. There ought to be much prayer; prayer not only for the school itself, but especially for the next Sunday's service; prayer for the sick, for the dying, for the absent, for those who are spiritually interested, for the indifferent.

(2) The instruction at the meeting should include not only the treatment of the lesson for the following Sunday, but also any supplemental work that may be done as a regular part of the program, and in addition, the discussion of practical methods of Sunday-school work.

(3) Under the head of details, everything should be included that has to do with the Sunday-school management, together with the hearing of reports, making announcements, planning for coming events and the like.

The relation of these general divisions to one another will be best determined by local needs, but we should say, on general principles, that the discussion of the lesson for the following Sunday should take about half the time of the entire session. Divide the rest of the time about evenly between the devotional exercises and the details. An hour and a quarter is quite short enough; an hour and a half is much better for the whole meeting.

Special Features. Monotony will take the edge off of anything; the teachers' meeting is no exception. There should be as much variety in the program of the meeting as is consistent with its general plan and purpose. A few things are here suggested that have been tried with success.

1. A ten-minute drill, designed to aid the teachers along the line of pedagogy, Bible history, geography, etc.

2. A short paper, not over seven or eight minutes in length, on some practical theme of Sunday-school work, either general or local, the subject having been previously assigned and the writer notified. The following topics for consideration will sufficiently indicate the kind of subjects which may be suitable and profitable:

How may we increase our membership? How get the most out of a lesson help? Shall we try to have a library? The social side of our school life. My idea of a good teacher. (Given by several scholars.) What about new song-books? How increase our missionary offering? How shall we observe Christmas? Our duty to absent and irregular scholars. The value of class organization, etc., etc.

As a practical illustration, the following items were recently considered in our meeting:

(1) Shall we practice for and have a fire drill in our school occasionally?

(2) What can we omit from the opening or closing exercises of the school in order to give the teachers more time with their classes?

(3) Would it be feasible to run the school to 1:10 P. M. (thus adding ten minutes), to accomplish the above result?

(4) Shall we change the school to the afternoon, running from 2:30 to 4:00, so we may have ample time?

(5) What can we do to hasten the coming of our new "Model Sunday School Building"?

3. Occasionally a meeting might be designated as "scholars' night," each teacher being requested to bring one member of his class, that the scholars may see what the teachers' meeting is.

4. In schools of considerable size it will be pleasant and profitable to put the devotional exercises of the teachers' meeting for one night in charge of the officers of a given department of the school. For instance, suppose you have a cradle roll; let the superintendent of the cradle roll department take charge of the devotional exercises at one meeting. This officer would open the meeting in the usual way, except that the hymns and prayers, and Scripture reading also, would be appropriate to the cradle roll work. Then a brief report of the department would be given, stating how many members they have, and how the teachers can help to carry forward the work of the department, reciting also any cases of special interest; this to be followed by a season of prayer for that department. In the same way, on another night, the home department could be considered; then the beginners, primaries, juniors, intermediates, young men, adults, etc. Also, give a night to such other activities as the sunshine band, the messenger boys, etc.

5. Devote ten minutes at each session to an "imaginary tour" through the countries mentioned in the lessons. Appoint in advance one person to read a letter, which would purport to have been written from the

scene of the lesson for that evening and at the very time the incident occurred. Suppose, for instance, the lessons are from the gospels. Letters could be written from such points as "Bethlehem," "Jerusalem," "Jordan's Banks," "Nazareth," "Capernaum," "Sea of Galilee," following the course of lessons as closely as possible. Each paper should begin where the preceding one left off, and thus keep the imaginary party in constant company with those concerning whom they are studying. The scheme is the same as that worked out in the book entitled, "The Prince of the House of David," though, of course, on a smaller scale. This plan has worked admirably with us on several occasions.

6. It is a good thing to have some special objects for prayer at each meeting during, say, a quarter. Suppose at one teachers' meeting the superintendent should make this announcement: "Our special prayer for the coming week and at the next teachers' meeting will be for the young men's department," or, "for God's blessing upon our decision day," or, "that the Lord will send us more teachers." The good effect of this is that it secures the concentration of the thought of all, and the prayers of all, on the same thing.

Caution. *Do not try to have more than one of these special features in operation at one time.*

Who Should be in Charge? The superintendent. It is his meeting. But it does not follow that he should teach the lesson. That should be done by the person best adapted to do it, the superintendent, however, being in general charge of the meeting. It is really his cabinet, his board of counsellors, and he should there be free to present anything that needs to be considered

relative to the welfare of the school. Indeed, he should have a carefully prepared schedule for each meeting, having previously decided upon what items must receive attention.

Who Should Teach the Lesson? If you have in your church one person who is especially fitted to do this particular work of teaching the preparatory lesson, whether it be pastor, superintendent, or teacher, that is the person who should be placed in charge of the lesson period. There are many advantages in this arrangement, chief among which is that one regular leader can plan his work in advance and maintain greater continuity of study than could be secured in any other way. In most churches the pastor is best fitted for this work. In many churches, however, there is no one person who can be depended upon continually and some other plan must be devised. Sometimes it is well to select a few of your best teachers, and have them take turns in teaching the lesson. Another very helpful way, and one which can be used in any school, whether they have a good leader or not, is by the use of "angles," to which reference will be made later.

Methods of Conducting the Lesson Period. 1. Probably the most common method is that of having one teacher conduct the lesson study regularly. If this method is followed, the leader should not lecture to the teachers. Not one instructor in a hundred can profitably lead a teachers' meeting indefinitely by the lecture method. The cemetery is full of teachers' meetings that have been talked to death, and their phantoms rise up to haunt us. Other things being equal, that teachers' meeting is most profitable which has the largest number

of contributors, providing they are all cooperating under the direction of a wise leader.

2. Occasionally it is a good plan for the leader to pretend that the teachers are all primary scholars, or juniors, or intermediates, or young people, and to teach them accordingly. This custom is prevalent in primary unions, but it may be profitably applied in regular teachers' meetings where workers of all grades are found.

3. In some teachers' meetings the lesson is taught briefly twice and even three times, each treatment being given by a person representing some one department in the school. For instance, the primary teacher would go over the lesson, bringing out those features which are most helpful to primary workers. Then a teacher of boys or girls would do the same thing, having in mind that department; then, perhaps, a third leader would treat the lesson from the standpoint of an adult class. This method is not generally satisfactory, but many like it.

4. One of the most helpful methods we have found is to assign a specific thought to each of a dozen teachers, upon which each one will prepare and, at the meeting, present his one particular feature. This is commonly called the "angle" method. The writer and many others have found it highly valuable, and it is growing in favour. It has two great advantages: First, a skilled leader is not necessary, though, of course, it is very desirable to have one; almost anybody is willing to lead the teachers' meeting by this method. Then, in the second place, you are sure of at least a dozen or so of people who will be ready to give thoughts upon the

lesson from as many different "angles." The explanation of these "angles" is usually placed upon a little leaflet, each of the "angles" being numbered. These leaflets are handed out several weeks in advance, by the one who is to lead the teachers' meeting, to those from whom he desires assistance, assigning one "angle" to each person. By looking over the following list of "angles" the scheme will be very easily understood. It should be made plain that all present are invited to ask questions or in any other way contribute to the meeting. The lesson leader is expected to be prepared on all the "angles" so as to take the place of any who may be absent, and to supplement such answers as may not be sufficiently complete. Of course those holding the "angles" should be careful not to cover more ground than that which is implied in their own "angle."

Angle No. 1. *Approach.*

Give subject of last lesson, brief treatment of intervening history, time, place and circumstances leading up to this lesson.

Angle No. 2. *The Lesson Story.*

Give the lesson story in your own words.

Angle No. 3. *Analysis.*

Give a simple working outline for studying and teaching the lesson.

Angle No. 4. *References.*

Give helpful references and parallel passages, showing how they bear upon the lesson.

Angle No. 5. *Biography.*

Give names of persons, classes and nations mentioned or referred to.

Angle No. 6. *Orientalisms.*

Give any Oriental customs or manners peculiar to this lesson.

Angle No. 7. *Principal Teachings.*

Give the principal truths most forcibly taught.

Angle No. 8. *First Step.*

Give a good way to introduce this lesson to your class so as to secure attention from the start.

Angle No. 9. *Primary.*

Give the features of this lesson which are best adapted to small children.

Angle No. 10. *Objects.*

Give list of any objects which might be profitably shown in teaching this lesson.

Angle No. 11. *Illustrations.*

Give a few incidents or facts that will serve as illustrations.

Angle No. 12. *Practical Points.*

Give the most practical points in personally applying the lesson to the every-day life of the scholars.

Equipment. A good blackboard is indispensable. If there is not a blackboard built into the wall, as in a public-school building, we recommend the patent revolving board as the next best thing. It is very light, convenient and sightly. Lecturer's chalk is preferable to ordinary school crayon. Get two sizes, one having the sticks one inch square and three inches long, and coming in colours, six sticks in a box; the other is made one-half inch square and three inches long, and comes

twelve sticks in a box. Plain, simple lettering is always the best, and no stroke of the crayon should ever be made which cannot be clearly seen across the room.

There should be at least three maps, one of Palestine, another showing all the lands of the Bible, and a third outlining Paul's missionary journeys. Other maps may be useful, but these will suffice. It is better to have maps which roll up out of the way. They last longer and will keep cleaner. George P. Perry's chart, entitled "The Life of Christ," is also very desirable, and likewise a relief map of Palestine. I would particularly recommend, also, a teachers' library. A collection of fifty or more choice books, selected with a view of assisting, informing, inspiring and guiding the teachers, will do the Sunday-school more good than a scholars' library of several times that number of volumes. A list of "Best Books for Sunday-school Workers" will be found in the Appendix.

Who Should Attend? Certainly the pastor if he can possibly do so. At no other time or place can he come into such close touch with the forces that are to win members for the church.

Certainly the superintendent and all his assistants, together with all the officers of the school ought to be there, both that they may know what is going on, and that they may get help for their special work.

Certainly all the teachers. We say, without hesitation, that the teacher who *can* attend the teachers' meeting and *does not do so* is showing neither the kind nor the degree of interest that is essential to any measure of success. We believe, however, that, as a rule, teachers will

come unless unavoidably hindered, if they are helped by the meeting, and it is made worth their while.

In addition to the above classes of persons who should attend, we would name two more: First, the supply teachers, *i. e.*, those who are to take the places of any teachers who may be absent; and also, the prospective teachers, those who are looking forward to occupying the teacher's office. These may be, at present, members of the teacher training class and this meeting will be a very great help to them.

How to Work up the Attendance. First of all, the best attraction is to have a good, helpful, live teachers' meeting. Make it worth attending. However, even then, not all of those you desire to reach will come. What shall we do then? Keep inviting them. Try to lay it upon the heart of each department superintendent to have all his officers and teachers present at this meeting. We have often done this by putting figures on the board. For instance, the superintendent of the school, calling the roll of the departments, at the close of the meeting, the primary superintendent would report, "We have ten officers and teachers present, six absent." Enter this upon the board. Call the various departments in this way. When the figures are all before the teachers they can see what department is showing up the best at the teachers' meeting.

Another good way is to encourage the teachers who are present and are interested, to speak about the meeting on the next Sunday to those teachers who sit near them in the school, who did not attend, urging them to come to the next teachers' meeting.

Always announce the teachers' meeting in the Sun-

day-school. Do not scold the teachers for not coming, but announce the meeting in such a way that those who do not come will feel that they are missing something. Send personal letters to those who are absent, taking it for granted that all the officers and teachers will be there if they can. Teachers, like scholars, will for the most part do what you expect them to do. Even if you have the best teachers' meeting in the world, it will take special effort, and a great deal of it to get *some* of your teachers to attend. However, keep at it. Never give up.

The Quarterly Teachers' Meeting. If the teachers' meeting is held every week, there is always one meeting in the quarter when there is no lesson to study. This is the one preceding review Sunday, the last of the quarter. Do not, on any account, give up this meeting. It is the most important of all. Definite plans for reviewing the quarter's lessons should be made. It can also be profitably used for several other purposes. First, it gives an admirable opportunity to review the work of the past quarter and to plan for the next one. Also to look over the school in general and discover, if possible, where the weak places are, and plan to strengthen them. At this meeting it is worth while to have the full roll-call of all officers and teachers. There may be opportunity also for a brief talk from the pastor, or possibly from some one invited in from outside. It is well also to have a special prayer service for the blessing of God upon the work.

It would not be out of place to have some refreshments at this quarterly meeting. Meetings of this kind are just as valuable to the Sunday-school as the meetings

of the bank directors are to the bank. Just in proportion as the work of the school is laid upon the hearts of those who are responsible for it, the school will prosper.

Finally. Remember that everything that is really worth while costs much effort and persevering labour. Determine not only to *have* a teachers' meeting, but to have the *very best* teachers' meeting possible, and by God's blessing you will have it.

"Plan your work, then work your plan."

X

INSTALLATION OF OFFICERS AND TEACHERS

The benefits of a service for the installation of officers and teachers must be apparent to all. It enables the pastor in a vivid manner to call the attention of the whole church to the importance of the Sunday-school work, and to impress upon the officers and teachers their responsibility in the positions they hold. Officers thus inducted into their office are apt to attach more importance to their work than they otherwise would.

Our church year begins October 1st. On the last Sunday of the year, which of course would be the last Sunday of September, the morning church service is given over to the Sunday-school for the purpose of recognizing and installing the officers and teachers for the new year. This service is in charge of the pastor. The middle section of seats is reserved for the officers and teachers, who number about one hundred and fifty. The regular church audience, aside from these workers, occupies the rest of the building. The workers assemble in the rear room and enter in a body, the officers and teachers of each department sitting together as far as possible, as also do the members of the various committees.

We give below an outline of this service as usually conducted in our church. It is somewhat more elaborate than would be necessary in a small school, but it may serve to give an idea of what may be made out of an

installation service. Printed slips containing the responsive readings, as given below, are supplied to all in the building. The object in reproducing the scripture readings is to show how the verses are fitted to the department or to the committee reading them.

Sometimes the sermon is given by some one else than the pastor. At our last installation service Dr. John Potts officiated—our pastor leading in all the exercises except the sermon.

The following order of service is usually arranged to make a four page leaflet.

[Cover page]

Installation Service

of the

Officers, Teachers and Workers

of the

Washington Street Congregational

Sunday School

Toledo, Ohio

Pacific Bible Institute
4835 East Anaheim Street
Long Beach, California

Order of Service

1. Organ Voluntary. (Sunday-school Workers enter and occupy reserved seats.)

2. Doxology.

3. Invocation.

4. Gloria Patri.

5. Hymn. (Tune, Naomi.)

1. Thy Word is like a deep, deep mine,
And jewels rich and rare
Are hidden in its mighty depths,
For every searcher there.

2. Thy word is like an armoury
Where soldiers may repair,
And find for life's long battle day,
All needful weapons there.

3. Oh, may I find my armour there,
Thy Word my trusty sword;
I'll learn to fight with every foe,
The battle of the Lord.

6. Scripture Selection, Psalm 119: 1–16, - - - Pastor.

7. Anthem. "Te Deum Laudamus," Tours.

8. Prayer, - - - - - - - - - - Pastor.

9. Morning Offering.

10. Statement by Pastor of the object of this service.

11. NOTE. The names of the workers in our Sunday-school who are to be installed to-day for the work of the new year are found on the fourth page of this leaflet.

12. Responsive Service, - - - - - - - - Pastor.

Pastor.—I beseech you therefore, brethren, by the mercies of God, that ye present your bodies a living sacrifice, holy, acceptable unto God, which is your reasonable service.—Rom. 12: 1.

General Officers.—Feed the flock of God which is among you, taking the oversight thereof, not by constraint, but willingly; not for filthy lucre,

but of a ready mind; and when the chief Shepherd shall appear, ye shall receive a crown of glory that fadeth not away.—1 Pet. 5: 2–4.

Pastor.—And be not conformed to this world: but be ye transformed by the renewing of your mind, that ye may prove what is that good, and acceptable, and perfect will of God.—Rom. 12: 2.

Door-men.—For a day in Thy courts is better than a thousand. I had rather be a doorkeeper in the house of my God, than to dwell in the tents of wickedness.—Ps. 84: 10.

Pastor.—For I say, through the grace given unto me, to every man that is among you, not to think of himself more highly than he ought to think; but to think soberly, according as God hath dealt to every man the measure of faith.—Rom. 12: 3.

Courtesy Committee.—A man that hath friends must show himself friendly; and there is a friend that sticketh closer than a brother.—Prov. 18: 24.

Pastor.—For as we have many members in one body, and all members have not the same office: So we, being many, are one body in Christ, and every one members one of another.—Rom. 12: 4, 5.

Cradle Roll Superintendent and Assistants.—But Jesus said, Suffer little children, and forbid them not, to come unto Me: for of such is the kingdom of heaven.—Matt. 19: 14.

Pastor.—Having then gifts differing according to the grace that is given to us, whether prophecy, let us prophesy according to the proportion of faith: Or ministry, let us wait on our ministering; or he that teacheth, on teaching.—Rom. 12: 6, 7.

Beginners, Officers and Teachers.—Verily I say unto you, Whosoever shall not receive the kingdom of God as a little child, he shall not enter therein.—Mark 10: 15.

Pastor.—And whatsoever ye do, do it heartily, as to the Lord, and not unto men.—Col. 3: 23.

Primary Officers and Teachers.—And Jesus, perceiving the thought of their heart, took a child, and set him by Him, And said unto them, Whosoever shall receive this child in My name receiveth Me; and whosoever shall receive Me, receiveth Him that sent Me: for he that is least among you all, the same shall be great.—Luke 9: 47, 48.

Pastor.—But watch thou in all things, endure afflictions, do the work of an evangelist, make full proof of thy ministry.—2 Tim. 4: 5.

Junior Officers and Teachers.—Remember now thy Creator in the days of thy youth, while the evil days come not, nor the years draw nigh, when thou shalt say, I have no pleasure in them.—Eccl. 12: 1.

Pastor.—Let the word of Christ dwell in you richly in all wisdom; teaching and admonishing one another in psalms and hymns and spiritual songs, singing with grace in your hearts to the Lord.—Col. 3: 16.

Intermediate Officers and Teachers.—That our sons may be as plants grown up in their youth: that our daughters may be as corner stones, polished after the similitude of a palace.—Ps. 144: 12.

Pastor.—Consider what I say; and the Lord give thee understanding in all things.—2 Tim. 2: 7.

Young Men's Officers and Teachers.—Wherewithal shall a young man cleanse his way? by taking heed thereto according to Thy word.—Ps. 119: 9.

Pastor.—That thou mayest walk in the way of good men, and keep the paths of the righteous.—Prov. 2: 20.

Young Women's Officers and Teachers.—Let Mount Zion rejoice, let the daughters of Judah be glad, because of Thy judgments.—Ps. 48: 11.

Pastor.—Let not mercy and truth forsake thee; bind them about thy neck; write them upon the table of thine heart.—Prov. 3: 3.

Teacher Training Superintendent.—Study to shew thyself approved unto God, a workman that needeth not to be ashamed, rightly dividing the word of truth.—2 Tim. 2: 15.

Pastor.—Search the Scriptures; for in them ye think ye have eternal life: and they are they which testify of Me.—John 5: 39.

Senior Officers and Teachers.—All Scripture is given by inspiration of God, and is profitable for doctrine, for reproof, for correction, for instruction in righteousness: That the man of God may be perfect, thoroughly furnished unto all good works.—2 Tim. 3: 16, 17.

Pastor.—For God so loved the world, that He gave His only begotten Son, that whosoever believeth in Him should not perish, but have everlasting life.—John 3: 16.

Home Department Superintendent and Visitors.—And daily in the temple, and in every house, they ceased not to teach and preach Jesus Christ. —Acts 5: 42.

Pastor.—I charge thee therefore before God, and the Lord Jesus Christ, who shall judge the quick and the dead at His appearing and His king

dom; Preach the word, be instant in season, out of season; reprove, rebuke, exhort with all long suffering and doctrine.—2 Tim. 4; 1, 2.

Congregation.—The Lord bless thee, and keep thee: The Lord make His face to shine upon thee, and be gracious unto thee: The Lord lift up His countenance upon thee, and give thee peace.—Num. 6: 24–26.

13. Hymn—(Tune, Uxbridge), - - - - Congregation.

O teach me, Lord, that I may teach
The precious things Thou dost impart:
And wing my words that they may reach
The hidden depths of many a heart.

O fill me with Thy fullness, Lord,
Until my very heart o'erflow
In kindling thought and glowing word,
Thy love to tell, Thy praise to show.

14. **Installation Sermon and Prayer,** - **Rev. John Potts, D. D.**

15. **Worker's Covenant.** All workers joining led by the Pastor.

> Trusting in the Lord Jesus Christ for strength, I humbly promise Him and this Church that I will be faithful to the extent of my ability, to all known duties and responsibilities devolving upon me as a worker in this Sunday-school. I will endeavour to be regular and punctual in attendance; diligent in my lesson study; loyal to the established rules of the school; consistent in my example; and will seek earnestly the salvation and edification of the scholars and the truest Christian fellowship among the entire membership.

16. Consecration Hymn—(Tune, Dennis), - - - All Unite.

1. Father, my spirit search:
Reveal my needs to me,
As now, a *Worker* in Thy Church,
I give myself to Thee.

2. Thy lambs Thou bid'st me feed.
Feed me, O Shepherd mine;
If led by Thee, then may I lead
My flock in paths divine.

3. Teach me to love Thy word,
Teach me to do Thy will;
With earnest labours for my Lord
Help me my life to fill.

17. Consecration Prayer and Benediction, - - - Pastor.

The last page of the program is used for the names of the officers and teachers.

XI

METHODS OF SECURING AND HOLDING MEMBERS

Dr. Peloubet has said, "It is a sin for a school to be smaller than it can be." Certainly no school should be content not to grow; and, if conditions are normal, a healthy school will grow. It is our purpose in this chapter to present some usable methods for securing new members. As a principle it ought to be stated that a rapid growth is usually an unhealthy one. The late B. F. Jacobs used to say, "God pity the Sunday-school that gets a hundred new scholars at any one time." Very few schools, however, need have any fear on this point; yet some of the modern methods of securing members produce very rapid growth. It is possible to pour cold water continuously into a teakettle when its contents are boiling, and to do it so slowly and evenly that the water will continue to boil right along. But if you pour it in rapidly the boiling process will cease. This illustrates how new scholars should be received in a Sunday-school. If they come in more rapidly than they can be assimilated and properly cared for, there is a great danger of lowering the school temperature and depreciating its standard of work.

Among the various methods of securing new members we name the following: —

1. *The Personal Invitation.* One of the large audiences which assembled to hear Jesus preach was called together by the "Come and see" of one woman. There is no method of invitation to compare with this. Superintendents should persuade officers, teachers and scholars to cultivate the habit of personal invitation.

2. *The Printed Invitation.* Good printing is always a great help. The printed invitation can often be used where the personal invitation cannot be given, and it can also be used in connection with it. Use good printing or none at all. A business concern which would continuously put out shoddy printing, of cheap appearance and bungling style, will have a low rating in any community. Let your printed matter be tasty, well arranged, in the highest style of the printer's art. Always use good paper and frequently use colours. An invitation should be short and to the point. Every superintendent must use his own ingenuity, at the same time he may profitably learn much from others. We produce herewith some very helpful styles of invitations. The display lines are printed in red, the remainder in any contrasting colour.

A Happy Family.

You never saw a happier one, nor one more united and contented, than the more than one thousand folks—ranging in age from a few days old to seventy five years—who compose

The Washington Street Congregational Sunday-School.

We do have good times together every Sunday from eleven forty-five to one o'clock. You couldn't go to sleep if you wanted to, and you won't want to. Everybody's busy. Just like a bechive. Every feature counts. Souls are saved. God is honoured.

Why Not Be In It?

ERNEST BOURNER ALLEN, Minister.
MARION LAWRANCE, Superintendent.

Application for Membership on other side.

Every Sunday in the Year

As regularly as Sunday comes, a cheery welcome awaits you at the Washington Street Congregational Church and Sunday-School, "On the Point," corner Washington and Dorr Streets. (Norwood Belt and Dorr Street Car Lines pass the door.) Preaching every Sunday at ten o'clock, followed by the Sunday-school at eleven forty-five. People's Popular Service every Sunday night at seven-thirty. Our Sunday-school has suitable departments and classes for all—old and young. We endeavour by good fellowship and cordiality, spirited singing, a splendid orchestra, earnest prayers, short talks, telling testimonies, faithful Bible study, and a variety of general exercises, to please and help all who come among us, either as members or visitors. Come next Sunday and see for yourself.

You will find a welcome here.

ERNEST BOURNER ALLEN, Minister.
MARION LAWRANCE, Superintendent.

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52 TIMES A YEAR, *as regularly as Sunday comes, a cheery welcome awaits you at the Washington Street Congregational Church and Sunday-School, "On the Point," corner Washington and Dorr Streets (Norwood Belt and Dorr Street Car Lines pass the door). Preaching at ten and seven-thirty and Sunday-school at eleven forty-five every Sunday. We have suitable Departments and Classes for all ages (one exclusively for men). We try by spirited vocal and orchestral music, short, earnest prayers, faithful Bible study and a variety of general exercises, to please, interest and profit all who come among us. Please accept this invitation and come* NEXT SUNDAY.

MARION LAWRANCE,
SUPERINTENDENT.

We are Fearfully in Earnest.

3. *Districting the Territory.* Some schools divide the territory around their church into small districts, putting one or two people in charge of each. They are supposed to become familiar with their fields and regularly invite to their Sunday-school those who do not go elsewhere. When newcomers move in those in charge are at once to ascertain the facts concerning the family and report them to the school, after extending them a personal invitation.

I am told this method has been in successful operation for a long time in the Tabernacle Baptist Sunday-school of Raleigh, North Carolina, of which Hon. N. B. Broughton is superintendent. When a newcomer in the town is discovered they make a systematic and persistent effort to secure him; that they have large success is shown by the size of this splendid school. If, for instance, the newcomer is a young man, his name is read before the young men's class; some one is specifically assigned to call upon him on Monday; another one on Tuesday; another on Wednesday, and so on throughout the week. Still another is assigned to call for him on Sunday morning at his boarding house, or wherever he may live, and endeavour to bring him to the school.

The fact of a daily caller throughout the week certainly gives the impression that they are tremendously in earnest, and the result is, one of the largest schools, for a city of that size, anywhere in the country. It is also one of the very best schools.

4. *The Red and Blue Contest.* This method of securing new members has come into quite common use in many places. Usually the whole school is divided into two parts, each part under a captain. The captains

having been chosen, they themselves choose the members of the school. One side is called the "Reds" and the other the "Blues." Each member of the two divisions usually wears a little bit of coloured ribbon, one side wearing red and the other blue. Buttons are now made and worn for this purpose. Each division is properly organized and starts out on a canvass for new members. Reports of progress are publicly made to the school week by week, by figures on the blackboard, by a large imitation thermometer, or any other device. A time is set for the contest to close, and great efforts are made within this time limit to see which division will secure the most new scholars. At the close of the contest some recognition is accorded the new members; and the defeated side is obliged to tender a reception or banquet to their conquerors.

I presume there are cases where this scheme has worked advantageously and without harm to any one; but it is an exceedingly risky method. The scholars are not always wise in their efforts to secure new members. They are so anxious for their side to "beat" that they will invite many who should not be solicited. Before passing judgment upon the success of any such contest, it would be well to find out what the other Sunday-schools in the neighbourhood think about it. Any method which induces scholars to leave one school and join another is wrong. The Red and Blue Contest can be conducted, however, without these evil effects; but it requires great care on the part of those in charge.

5. *Have a Limited Membership.* This follows the principle that what is most difficult to secure is most earnestly sought. It has worked exceedingly well in

some schools. The officers determine how many members they can conveniently accommodate in their building. This may apply to the school as a whole or to the school by departments. For instance, a given building may be able to conveniently accommodate one hundred in its primary department. Set one hundred as the limit here, and receive no more. Use all proper means to secure the one hundred, and when they are secured hold all other applications upon a "waiting list," to be received as vacancies occur. When a given department or indeed the whole school has reached its limit it is possible to make stricter regulations regarding attendance. For instance, it might be announced by the superintendent that three Sundays' absence without an excuse would cause one to lose his membership in the school. If a scholar liked the school and knew that another was waiting to take his seat, he would make unusual efforts to be present. This plan, of course, can only be worked where there is abundance of material to work upon.

6. *Have a Good School.* A school that is interesting, helpful, stimulating, uplifting, vigorous, will of itself have a strong drawing power. "Have a good meal ready when you ring the bell." Do not indulge in any claptrap attractions to build up your membership. I heard of a school whose membership increased two hundred in one week, simply because the superintendent announced that on the following Sunday everybody who came would get a warm doughnut. Scholars who come for doughnuts will go when the doughnuts are gone. All such devices do more harm than good. In the long run, the school which does honest, faithful work in the way of Bible teaching and general instruction; whose sessions are

carried on with life and vigour and tremendous earnestness; whose consuming desire is to win souls for Christ and build up Christian character, will have little need of special effort to increase its membership.

Goodness does not depend on bigness, and many schools have been worshipping at the shrine of bigness, rather than at the shrine of goodness. Do not seek members for the sake of numbers, but for the sake of increasing your usefulness. The principles underlying a healthy growth are these:—1. Have just as good a school as possible. 2. Let the people know that you are in the business.

Holding the members is really the test of organization. The percentage of attendance to enrollment indicates the thoroughness in this direction. For example, it is better to have an average attendance of five hundred out of an enrollment of seven hundred, than it is to have an average attendance of seven hundred out of an enrollment of twelve hundred. In the first instance the percentage of attendance to enrollment is seventy-one while in the other it is but fifty-eight. We labour under many disadvantages. It is estimated that the personnel of the average Sunday-school changes about twenty to twenty-five per cent. annually. In the public school the scholars are regular because they must be; but you cannot say *must* in a Sunday-school. The power to hold comes from another source. Membership in a Sunday-school should mean something. The more it can be magnified and dignified the less difficulty there will be in holding the members. The following suggestions will be helpful:—

1. *Follow up Absentees.* It ought to be the rule of

every Sunday-school that no member, from officer to scholar, could be absent a single Sunday without that fact being noticed. There should be so much system in this matter that if the teacher does not look up the absentee somebody else will. Our greatest leakage is at this point. We lose more scholars because they are not looked up than from all other causes combined. A scholar who can repeatedly absent himself from the school without having any attention paid to the fact is justified in the conclusion that they do not care much for him.

The best way to deal with an absentee is by a personal visit from the teacher. The teacher is better here than the pastor, superintendent or church visitor. His visit affords him one of the choicest opportunities he will ever have. There is a chance to speak the personal word and to manifest a personal interest. If it is impossible for the teacher to visit then let him write a personal letter. Do not send a postal card. To provide for the cases where a visit cannot be made the school should have some printed forms noticing the absence of scholars; one of these should be sent to the scholar. The printed cards will at least give the absentees to understand that they were missed. Sometimes a teacher can send word to an absent scholar by one who is present. While these methods are good, none of them can compare for effectiveness with a personal visit.

More scholars are won for Christ by personal invitation than by class work. While the responsibility for this matter lies upon the teacher, the school should help the teacher in every possible way, by looking up absentees when the teacher cannot or does not do it.

2. *Care for the Sick.* That would be a strange teacher who would fail to use the opportunity afforded of coming close to the scholar in time of sickness. The personal visit, carrying some flowers, a picture card, booklet, fruit, or indeed anything that will interest or please the scholar, will do much to win his heart.

It is wicked for a teacher to write "left" after the name of an absent scholar without knowing or seeking to know the cause of the absence.

3. *Write Birthday Letters.* This will strengthen the teacher's hold upon the scholar and thus reduce the number of absences. Anything that can be done to establish the teacher in the confidence and affection of the scholar will do much towards securing regular attendance. The teacher should know and recognize the birthday of every scholar in the class. Here again a personal visit counts for most and an autograph letter is next in value. Printed forms are very nice indeed but they are not so good as the written letter or the personal visit. One of the printed forms used in our own school is reproduced in our chapter on giving.

4. *Give Practical Help.* Sometimes scholars are absent because they need suitable clothing. Help judiciously given at this point will do a great deal of good and will increase interest in the Sunday-school. Teachers of scholars old enough to work should know what they are doing, where they work and what sort of work they can do. If any are out of a position one of the best ways to tie them up permanently to the Sunday-school is to help them get a new position. Especially is this true of classes of working young men and women. Many classes are so well organized that they really become

employment bureaus for their members who are out of a position.

5. *Make the School a Home.* I know of no power so effective in holding our scholars as to make the school a real delight to all who attend. Use every effort to create a school spirit, a spirit of friendliness. Call the school a family. Refer to absentees as causing vacant chairs about the family hearthstone. When any scholar is in trouble refer to it as trouble that has come to the family. This *esprit de corps* should be cultivated all the time. Our own church is referred to continually as "Our Church Home." We try to make it deserve the name. We talk it up and walk it up. A large foliage bed in front of the building forms these words: "Our Church Home"; this can be read from the street cars. All of these things tend to cultivate that spirit of fraternity which is so essential if you wish to hold your members. They must be made to feel that they belong, not only to the school itself, but to all who attend it.

We have found a salute very helpful. We call it the "Pastor's Salute" because he suggested it. It is simply the raising of the hand above the head and waving it. Officers, teachers and scholars recognize each other at a distance by this salute. It is especially pleasing to the smaller children. Many times I have been arrested in my reverie while on my way to or from the office or my home by the shrill call or whistle of some children at a distance; upon looking up the waving hands said to me, "We belong," and my waving hand answered, "So do I."

XII

THE PUBLIC RECEPTION OF NEW MEMBERS

On the last Sunday of each quarter, during the opening exercises of the school, we give public recognition to all the new members who have entered during the quarter. There are several benefits arising from this custom :—

1. It enables the whole school to know who the new members are.

2. It makes the school feel something of a responsibility for the proper treatment of these new members.

3. It makes the new members feel that they are welcome.

4. It dignifies Sunday-school membership.

5. It strengthens the spirit of fraternity.

The reception exercises need not take more than fifteen minutes, nor need they interfere with any other feature of the session, especially as they come on review Sunday. It may be wise to explain the program somewhat more in detail, and then present an outline of the service as it is now used.

At the opening of the school, during the playing of an instrumental number by the orchestra or pianist, a sufficient number of front seats are vacated to accommodate the new members. The new scholars then take these seats, the younger ones in the front and the older ones in the rear. The row of seats or chairs just behind

these new members is then occupied by those teachers into whose classes new scholars have entered during the quarter. When the time comes to form the "Love Circle," to which reference is made in the exercise below, the officers of the school take their places at the sides and in front of the seats occupied by the new members, and join hands with one another and with the teachers seated behind the new members. Within this "Love Circle" are the new members, also the pastor and superintendent. While these officers and teachers are standing with their hands clasped the pastor leads in the "prayer of consecration and thanksgiving" and then the "Greeting Hymn" is sung.

It would be difficult to over-estimate the benefit accruing to the school from such a service as this, when it is entered into with heartiness. It does much to cultivate the school spirit and it dignifies the school itself. Following is presented one such exercise in full, as a suggestion.

Reception Service

The Beginners and Primaries will assemble in the Auditorium while the orchestra is playing

OUR SUNDAY-SCHOOL ODE.

(*Tune—America*)

Dear Father, wilt Thou bless,
And lead in righteousness,
Our Sunday-school;
Grant that each soul may be
Striving continually
To praise and honour Thee
God bless our School!

'Tis here we love to meet
About our Saviour's feet,
Our Sunday-school;
Now hear us while we pray
On this sweet Sabbath day;
Take all our sins away;
God bless our School!

Superintendent.—The persons whose names appear on this leaflet have been enrolled as members of our Sunday-school during the first three months of 1905, and it is our pleasure to-day to extend to them all a most cordial and hearty welcome.

Superintendent.—What is our aim as a School?

School.—"Every member present every Sunday, on time, with his own Bible, a liberal offering, a studied lesson, and a mind to learn."

Superintendent.—What is our watchword?

School.—"What would Jesus do?"

Superintendent.—What is our motto?

School.—"Remember Jesus Christ."

Pastor.—Words of Greeting.

Superintendent.—(To the New Members.) You have heard our words of welcome. You have heard the School repeat "Our Aim," "Our Watchword" and "Our Motto." You have heard from our Pastor the Meaning of Sunday-school Membership. Will you promise to try, as far as you possibly can, to join with us in carrying out the high ideals of our School?

New Members Answer.—I will.

School.—We gladly receive you. In the name of our common Lord we bid you welcome. Our work is worthy of our best endeavour. We promise to help you. We expect you to help us. Let us labour together to build each other up in every Christian grace, and to make our beloved Sunday-school a strength and credit to the Church, and a power for God in our City and in the World.

Superintendent.—In the name of Jesus Christ.

School.—Amen.

Our Love Circle

The Love Circle will be formed by all the officers, and the teachers of classes in which are new members, joining hands, within which will be the new members.

While the circle is formed we will sing the Reception Hymn on next page.

Pastor.—A Prayer of Consecration and Thanksgiving.

The Aaronic Benediction.

The different departments will return to their places.

Library of
Pacific Bible Seminary
4835 East Anaheim Street
Long Beach, California

RECEPTION HYMN.

Written for the Washington Street Congregational Sunday-School, Toledo, O.

We greet you in our school to-day,
With song our gladness showing;
Come, walk with us the heav'nward way,
True love on all bestowing.
With glowing hearts we greet
And pray, "God bless you ever;"
As here from day to day we meet,
Thrice welcome to you all!

REFRAIN.—Thrice welcome to you all this day,
While each for each we humbly pray
And once again we gladly say
"Thrice welcome to you all!"

We greet you in the Saviour's name,
His Word within us dwelling;
Come, spread abroad His wondrous fame,
The Spirit's message telling.
With happy hearts we sing
And praise the Father holy;
May ev'ry day His mercy bring
A blessing on you all!—REFRAIN.

We greet you for the future bright,
Our lives for service yielding;
Come, ready for the harvest white,
The flashing sickles wielding.
With willing hearts we go
Forth where He bids us labour;
To toil each day and good seed sow,
God save and guide you all!—REFRAIN.

NOTE.—The last page of the program contains the names of all the new members by departments.

XIII

THE SUNDAY SCHOOL GIVING

GIVING money for the Lord's work should be regarded as an act of worship, and may be made a means of grace. Yet, scarcely any other feature of Christian activity receives so little thought and consideration. The reason is that in a large proportion of our Sunday-schools there is no system about it whatever, and consequently the results are meager and unsatisfactory. The church of today does not know how to give as it should, and this is largely due to the fact that the members who compose the churches were not taught this grace in the Sunday-school.

If the present generation of Sunday-school scholars is taught the basic principles of giving for the Lord's work, the churches of the future will give with great liberality and yet with ease. Our missionary societies and other benevolent agencies will not be continually pleading for money to make up deficits, nor will they be obliged to send out workers at starvation salaries. These things today are a reflection upon the church. The fundamental principle of all right giving is a recognition of the fact that we are but stewards of the Lord's substance, whether that substance be money, lands or merchandise; that it all belongs to Him; and that it is possible for men to rob God. The great principles underlying this whole matter need to be taught rather than the mere detail of the application of those principles. A few suggestions may be helpful in the discussion of this very important subject.

Giving Should be Systematic. Each member of the school, no matter how rich or how poor he may be, ought

to settle with himself beforehand as to how much he will undertake to give each Sunday. Suppose the amount he fixes upon is five cents; having made the definite pledge for that sum each Sunday, that five cents should be given with as sacred punctuality as an honest man would evidence in paying his debts. It ought to be looked upon as the same kind of a transaction. The failure to pay the sum on a given Sunday, ought to carry with it the understanding that it will be made up on the following Sunday, or as soon thereafter as possible. No other thought should ever enter the mind of a member of a Sunday-school than that an absence on any one Sunday calls for a double offering on the following Sunday. This carries with it also the thought of regularity in giving.

Spasmodic giving does not produce the largest results, and is no better in cultivating the right spirit in giving than spasmodic eating would be in cultivating good health. Regularity counts in giving as it does in feeding the body. It was once my privilege to ride in a farm wagon behind as handsome a pair of horses as I ever saw. They were covered with heavy rough farm harness, but the horses themselves were sleek and fat, and in as good spirits as they could be. I said to the owner as we rode along, "You must give these horses a good deal to eat to keep them looking so well." His reply was, "Not at all, these horses eat very little; but I feed them regularly, and that is the secret of their good condition." Systematic and regular giving for the Lord's work and in His name, operates in just this way upon the life and character of the giver.

On no account would we keep a record of the *amount* given by any scholar. Let the class book or other rec-

ord show simply the fact of his giving. Let him keep the matter of the amount to himself; it is the concern of no one else. It is a matter between himself and God, to whom he gives.

Giving Should be Intelligent. One who gives simply and only because another asks, usually gives without blessing to himself and often without profit to others. It is the business and, indeed, the duty of any one who gives to the Lord's work to know what he is giving for, and how the money is to be used. The story is told of a boy who gave five cents towards the great fund which Bishop McCabe was raising at one time. As the bishop was to speak in their city on a given day, the boy said to his mother, "I must go and hear Bishop McCabe. I gave him five cents and I want to know what he did with it." That was the boy's right; and that spirit must be back of all intelligent giving.

I was very much chagrined many years ago upon stepping into the primary department of a Sunday-school to hear the following: The teacher asked, "Children, what is next Sunday?" As the next Sunday was the first Sunday of the month a number responded, in concert, "Missionary Sunday." Then another question, "What are you to bring next Sunday?" And the response came back, "Some extra money." "What for?" said the teacher. To my amazement a number of scholars responded, "To pay for the picture cards." It was the custom on Missionary Sunday to give a picture card to each scholar and, while this teacher had not intended it so, the scholars had been given the idea that the extra offering was to pay for these cards, when in fact the extra money was all given for missionary purposes.

Two primary scholars are said to have been talking about their teacher. One said, "Do you know that our Sunday-school teacher chews gum?" The other said, "Well she can afford to when we give her all our pennies." It is impossible to give intelligently except there be clear knowledge of the purpose to which the money is to be applied. A well explained benevolence before any audience will largely increase the giving for that specific purpose. Frequent reports should also be made to the school showing how their money has helped others. In short, it ought to be stated very fully and very frequently, how much money is needed, where it is to go, and what it will accomplish. Without this information furnished by the superintendent, and this interest on the part of the members, there can be no intelligent giving.

Giving Should be General. That is to say, everybody ought to give. Too much stress cannot be laid in the right way, upon the fact that no Sunday-school session is complete to any member unless he has made a contribution on that day. We are not to determine the amount given by the individual; but we ought to insist that every member gives some amount every Sunday. It is remarkable how much can be done in this direction when a little attention is paid to it. In our school we report every Sunday not only the number of givers but the number of omitters, and yet we do not know how much any particular member gives. Perhaps it will not be out of place to call attention to the accompanying reproduction of an ordinary report, just as it is given every Sunday in our school. The one given herewith is correct in every detail as to amount, etc., for the Sunday mentioned.

WEEKLY REPORT

Sunday School Treasurer

Washington Street Congregational Church

Toledo, Ohio, January 29, 1905.

Balance from last report $23.16

Department	Givers	Omitters	Amount	
Officers and Asst's	42		$3.29	
Senior	34		2.82	
Normal	13		.55	
Young Men	62	4	4.17	
Young Women	134	1	7.24	
Intermediate	124		2.88	
Junior	146	3	3.48	
Primary	153	1	3.36	
Beginners	34		.83	
Totals to-day,	742	9		$28.62
Received from other sources,				3.00
				$54.78
		Paid out since last report,		18.30
		Balance on hand,		$36.48

F. G. Crandell,
Treasurer.

It will be noticed that there were seven hundred and forty-two givers and nine omitters. The report also shows to what department those omitters belonged; but we do not know who they are when the report is read by the treasurer. However, everybody knows that there are omitters and every omitter knows that he is referred to. It is a very rare thing in our school to have more than twelve omitters on any Sunday, and the number often falls considerably below that. Sometimes there is not a single omitter in the school,—that is to say, every member present makes a contribution.

Giving Should be Generous. Liberality in giving is wholly a relative term. For one scholar to give five cents would be liberality on his part; for his next neighbour in the same class to give the same amount might be quite the reverse. The "penny" has been greatly overworked in the Sunday-school. We can all say truthfully with Paul, "Alexander the *coppers*mith did me much evil." Never was a truer thing said than that by Eugene Wood in a capital article in *McClure's Magazine* for November, 1903, "Train up a child to give a penny and when he is old he will not depart from it." It is a serious belittlement of the Sunday-school idea to talk about pennies to boys and girls and young people who have nickels and dimes and dollars, too, to spend for chewing-gum and candy, and who spend them.

We need a higher rating for the Sunday-school. We shall get it when we insist on each individual, no matter of what age, giving as generously as he can. We must remember, however, that there are those who are giving liberally when they give a penny, and there may be cases when the giving of anything on a particular Sunday

would be a hardship;—such cases are rare however. The frequent reporting by the treasurer of the amount given by each department and by the whole school, enumerating the number of givers and omitters in each department has raised the offering very materially. With us it has added fully fifty per cent., and the development still continues.

The Money Given Should be Properly Used. It is quite the fad nowadays among Sunday-school workers, to claim that the church, out of its treasury should pay all the expenses of the Sunday-school, and that all the money raised in the Sunday-school should be used exclusively for missionary purposes. We are sorry to part company with the goodly host which so strenuously holds to these views; nevertheless we must do so. The Sunday-school is admittedly under the care and supervision of the church. The church is without doubt entirely responsible for all of the expenses of the school, and must see that the school is amply supported in every way. Granting this, however, the scholars need to be taught something in addition to the duties of giving to beneficences. They have a duty to the church itself and likewise to the school. A certain proportion of the offering in the school every Sunday should go directly to the church treasury so that every scholar in the school may know that a portion of his gift, however large or small, helps to support his pastor. This is but right, for the pastor of the church is pastor of the school.

Then a certain portion of the Sunday-school offerings should be used for the support of the school itself. A large proportion of the money raised in the school should be dedicated to missionary and benevolent objects, not

forgetting the denominational boards. If these three channels of expenditure, benevolence, church support, and school support, are kept in right proportions and relations to each other (and they will vary in different localities), we believe the general educational effect will be much better upon the scholars than if all their money went into missionary enterprises.

The Giving Should be Dignified. By this we mean that the giving should have a prominent and significant place in the regular exercises of the Sunday-school. The mere act of gathering the money from the scholars can be done better by the teachers than in any other way, and this probably at the very beginning of the recitation period, but it should not be passed over in silence. In the general exercises of the school the money from all the classes is put in a plate or basket, and, at a convenient time held up by the superintendent, and the attention of the school called to it. He may quote some verses of Scripture, or simply refer to the fact that the money given belongs to the Lord and that the Lord's blessing is to be asked upon it. Then follows a short earnest prayer that God will bless the gift that has been made in His name, that those who gave it may get a blessing in their giving, and that the omitters of to-day may be givers next Sunday.

In some schools the offering is taken in the same manner as in the church service, by passing the plate. Sometimes this is done while a song is being sung. Surely this is wholly out of place, for is it not better to worship God in one way at a time, so that the whole heart may go with the service? Always dignify the giving by calling it an offering, never a "collection."

It is an offering unto the Lord, to be used in His work. Let it be so called. Every offering should be accompanied with a prayer for God's blessing upon it. Cultivate the joyful spirit in giving. The teaching of Christ that "It is more blessed to give than to receive," should have due prominence.

If the suggestions of this chapter are carried out in any Sunday-school, there will be little difficulty in materially increasing the amount given and the number of givers, while giving will be recognized, as it should be, as a vital feature of the service, pleasing to God and very profitable to those who engage in it.

XIV

SPECIAL OCCASIONS

THERE is distinct gain to any Sunday-school in the celebration of the various festivals of the church and in the observance of other special occasions. These afford opportunities for the whole school, together with the members of the church and the parents and friends, to come together. We fear sometimes, however, that there is a tendency to have too many of these special occasions. Though a number of them are named in this chapter, it would not be wise for any school to observe all of them in any one year. In this list is given first, those observed in our school, in the order they come in the calendar year.

New Year's Reception. New Year's Day is a holiday, and as such is often abused. Some years ago we conceived the idea of endeavouring to utilize the day to the advantage of our work, and it has come to be one of the most profitable of our annual exercises. The advantages which arise from it are distinctively those of sociability, fellowship and publicity. Our method of observing it is as follows: —

The whole church is opened, decorated and warmed. The chairs are taken from the centre of the lecture room so that there is plenty of open space for moving about. The exercises begin at two o'clock in the afternoon, devoting one hour to each of the younger departments. From two to three the cradle roll members, the begin-

ners and the primaries have their exercises. The officers of these various departments are in charge and arrange whatever program they wish. No romping is allowed in the church, though otherwise they have the utmost freedom. We sometimes have a parade up and down the aisles of the church with the little ones of the cradle roll leading off in their carriages. There is sometimes singing and speaking, and always refreshments. Usually a large music box makes continual music. When all have arrived, the officers of the departments stand in line and receive the congratulations of the teachers and scholars, who pass by them, stopping and shaking hands, and wishing them a Happy New Year. It affords a fine opportunity for the pastor and superintendent and workers generally to meet these children at short range and get acquainted with them. When the hour is up each scholar present is given a "Scattergood" calendar, and with many a "Happy New Year" the delighted children start off to their homes. Many of the parents come with the children and thus a choice opportunity is afforded to get acquainted with them also.

From three to four the junior department, in charge of their officers, has entire control of the program. The music is frequently furnished by the juniors themselves, who sing, play the piano, the mandolin and other instruments. The children have perfect liberty to do as they please, provided their plans are approved by their officers. When their time is up they are presented with Scattergood calendars. Indeed everybody present that day receives one of these calendars.

From four to five the intermediates have their reception. The same general rules hold here as in the other

departments ; the scholars being older, however, ranging from thirteen to sixteen, the character of the entertainment is different. All are served with light refreshments. At five o'clock the church is closed.

At seven o'clock the church is again opened and all the older departments of the school, including the home department, and the members of the church and congregation, together with the friends and others, gather for an evening of pleasure and profit. There is perhaps a little more of a set program for the meeting, though its thoroughly informal character is maintained. Light refreshments are served just as in the afternoon. There is more music, some recitations, and occasionally some special features. This meeting affords the pastor and superintendent a fine opportunity to speak a few words to those gathered. The house being well filled it is an opportunity not to be despised. In all that is done that day no formality or stiffness is allowed. It may well be imagined that a day thus spent with the pastor, superintendent and other officers present all the afternoon and evening affords an opportunity for much good and at the same time centres about the house of God the beautiful thoughts of the opening year. We would not give up our New Year's reception.

Easter. Easter is in many respects the most joyous festival of the year. It comes just as the severity of winter is giving way to the smiles of approaching spring. The flowers are beginning to appear. Many of the little children who have been housed in during the severe winter months will gladly engage in the Easter festivities. The thought it celebrates is one of the most inspiring of all that come to the Christian heart. The best Easter

celebration is the one which celebrates Easter. Any sort of exercise which fails to magnify and emphasize the resurrection of Jesus Christ is a travesty upon the day and a detriment to the school. Let the room be beautifully decorated. This is easier perhaps at this time of the year than at any other. In the country especially the fresh boughs of green leaves and the early flowers are available. A cross covered with flowers is appropriate. The ordinary crepe paper which comes in rolls may be cut in strips two inches wide and the ends pasted together. These hung in fanciful designs about the room are very beautiful indeed. Some of the supply houses also prepare handsome set designs which are beautiful and inexpensive. The bright clothing of the children will in itself be a beautiful decoration, surpassed only by their faces.

We recommend the Easter concert. In some schools the best time to have this concert is at the regular school hour. We prefer, however, to have an evening when the church gives the Sunday-school the right of way and the parents and friends can more conveniently attend and enjoy the services with the children. The success of such an exercise depends largely upon the time and pains taken in its preparation. It is better to have simple music well sung than to attempt new music without sufficient practice. There are many beautiful exercises prepared every year and at prices within the reach of all.

Some schools greatly enjoy what is known as "A Seed Sowing Service." There are various ways of conducting it. We did as follows :—About two hundred flower-pots filled with rich earth were placed on tables in the front

of the room. At a given time in the exercises some of the teachers sowed pansy seeds in these pots. The pots were then given to such scholars of the school as desired to take them that they might try their skill in raising pansies. Their work was recognized by the presentation, later in the season, of beautiful pictures to those who produced choice, blooming pansies. The exercises of the seed sowing day were all centred around that thought. Such songs as "Sowing in the Morning," "Scatter the Seed," "What Shall the Harvest Be," were used. This exercise is not very expensive as the flower-pots and seeds are very cheap. Easter is a good time to make an offering for some phase of missionary work.

Children's Day. In some respects this is the happiest day of the year to Sunday-school scholars. In our climate it usually comes the second Sunday in June; the date, however, varies to suit the coming of the flowers. There are many ways of celebrating the day and the ingenuity of the most resourceful will have ample field for operations here. Of course the room should be decorated with flowers, pictures, birds and in any other appropriate way. The whole day should be given up to the children. The regular session of the Sunday-school could at least have appropriate opening exercises. The scholars should be assembled in the preaching service and hear a special sermon from the pastor, and that day they could sing some of their own songs instead of the church hymns. I would have a children's day exercise at night, if possible, and make it as elaborate and complete as possible. The offering made on this day, and there certainly should be an offering, is generally used for Sunday-school work

and we recommend that it be devoted to the Sunday-school work of the denomination.

Rally Day. This festival is rapidly growing in favour. It usually comes at the end of the summer break-up, and is used as a means of rallying the forces again for the work of the fall and winter. When a general is preparing for a battle he is said to rally his forces. When a sick person begins to recover it is said of him that he is rallying. When a bookbinder brings together in one place the different sections of a book to be bound into one he is said to be rallying the book. All of these phases may be applied to the Sunday-school work; we are rallying our forces for the great campaign of the fall and winter. The Sunday-school has not been up to its full strength and vigour in the summer and is now girding on its power. And, like gathering the sections of a book, the rallying process binds it into a unit so that it is usable.

The time of the year makes it possible to have very beautiful decorations and in large variety. As it is sort of a harvest home gathering the decorations may be appropriate to that thought. Our building was certainly never more beautifully decorated than when we used corn stalks with the full ears of corn still upon them. A shock of wheat upon the platform is very appropriate. Ears of corn tied up by the husks are also beautiful. Fruits and fall flowers are always in abundance and make fitting decorations.

Our rally day occurs on the last Sunday of September and the Sunday-school hour is devoted largely to it. The music is specially selected and is of a strong, vigorous character. Sometimes a speaker is brought in from outside to make a short address. We always have, however,

on that day our "grand review." When everything is in readiness the orchestra begins to play a processional. Everybody in the school and all who are in the building march in order by the platform, depositing their offering envelopes as they pass. First come the little ones of the cradle roll, carried or led by their parents, then the beginners, followed by the primaries and the other departments of the school in the order of their age, the senior department, home department and visitors coming last. This procession is continuous until everybody in the house has passed the platform and made his offering. It is a very beautiful sight. Various devices are used to receive the offerings upon the platform. One year the bank, so-called, was a very large real pumpkin; another year a plaster of Paris egg, about two feet long, laid in a nest of straw. Again we used a small barrel; this year there was upon the platform a beautiful cross decorated with flowers and at the foot of it a box into which the envelopes were dropped. Thus they deposited their offerings at the foot of the cross. The money given is always used for Sunday-school work and generally for the international, interdenominational work.

Rally day is always the largest day of the year in the matter of attendance. When the school is all gathered it would be a great mistake for the pastor and superintendent to lose the opportunity of impressing upon them the importance of the work in which all are engaged, and of laying before them the plans for the fall and winter campaign. It also affords the opportunity to solicit a larger interest on the part of those parents and friends who are present who usually take no active interest beyond sending their children.

Rally day should be well advertised. A beautiful, well printed invitation should be sent to all who are not present on the Sunday before rally day, to all members of the church, to parents of the children, and to as many former members of the school as can be reached. It is really a reunion and is one of the happiest days of the year.

Promotion Day. Every graded Sunday-school must have a regular promotion day. With us it is the last Sunday of our school year, and this happens to fall upon rally day. We think this very fortunate for it gives us an opportunity to engage in the promotion day services in the presence of many visitors and the parents of the children, and they thus become very much interested in our work. Three years are spent by the pupils in each of the departments in which promotion takes place. On promotion day we make it a point to change the seat of everybody who is promoted, so that they may all fare alike. The third year of the intermediate department graduates into the young men's department or the young women's department, as the case may be. After an explanation of the significance of promotion these third-year members of the intermediate department change their seats; then the second-year members of the intermediate department move to the seats vacated by the third-year scholars; the first-year intermediates then move to the seats vacated by the second-year intermediates; the third-year juniors then move to the seats vacated by the first-year intermediates, and so on down the list. This is done with military precision, without any commotion whatever. It is really a very beautiful sight.

The conditions of promotion need a little explanation. Our school is graded chiefly upon the age basis, exceptions being made, as indicated elsewhere, in the case of scholars who are advanced beyond their age in the public school. In these departments there is a certain amount of supplemental or fundamental work required. Those who comply with the conditions and do this work receive beautiful certificates of promotion and are given honourable mention on promotion day. Those who do not comply are not held back but are allowed to go on with their class; however, they receive no public mention and no certificates. This is one of the strongest incentives of which I know to secure this supplemental or fundamental work. The promotion exercises are held at the opening of the service on rally day and usually take about twenty minutes.

Installation Day. This is an exercise designed to dignify the work of the officers and teachers. See chapter on installation of officers and teachers.

The Anniversary. This is the great feast of the year. It is held on the last Sunday of October and is for the purpose of giving public recognition to those who have earned the honours of the school during the year preceding and ending with the first of October. The month intervening furnishes opportunity for completing the records and preparing for the public gathering. It is always held in the auditorium of the church, and Sunday evening is devoted to the service. The school is seated in a body by departments, the visitors and parents occupying the gallery. Special music is rendered by the orchestra and the school, and also by the children of the elementary departments. The room, appropriately

decorated, is generally packed to the doors by those anxious to witness these anniversary services. It is the most popular gathering of the year.

The names of those who have earned the honours for the year are printed in our church paper, *The Helper*. These names are printed in such a way as to indicate which members receive the first-year honours, which the second, which the third, and so on. The honours are presented by the pastor and superintendent and such others as may be necessary. Each first-year honour member receives the Robert Raikes diploma referred to in the chapter on honours and rewards. As the names are called, each first-year honour member comes forward and passes through a large white arch which stands upon the platform. He receives also at the same time a white pin bearing the name and emblem of the school.

Those who are entitled to the second year of perfect record then follow passing through a red arch which now stands upon the platform, the white one having been removed. Each member receives a red seal to be fastened to the diploma and another school pin similar to the first one except that its colour is red. The third-year members pass through a blue arch, receiving a blue seal and a blue pin.

The members for the fourth, fifth, sixth and seventh years pass through arches which are respectively green, violet, silver and gold, receiving seals and pins of the same colour. The pin given for the seventh year, however, is solid gold, costing one dollar. It is highly prized by those who have earned it, for it stands for seven years of faithful service. About two hundred and fifty members of our school are now wearing these gold pins. All who

have earned this honour belong to the "Alumni." Many of them keep right on earning the honours year after year.

As the seventh year completed the Robert Raikes diploma we found it necessary to adopt some other means to maintain the interest for the years following, consequently for the eighth year of perfect record we have adopted the Robert Raikes Alumni diploma described in our chapter on honours and rewards. Seals for the honours of succeeding years are attached to this diploma as indicated elsewhere. No pins are given after the gold pin is received. The honours above the seventh year are called alumni honours. Those who receive alumni honours pass through the gold arch, the figures representing the year being changed at the top of the arch as the members for each year pass through.

This may seem like a very simple service, and yet it stands for a great deal. The interest in our anniversaries has had much to do with maintaining the evenness of our attendance throughout the year. We are aware that some will object to the method because of the expense. We admit that it is expensive but it pays. It ought to be said right here, however, that there are two sides to this question of expense. If a scholar has earned the honours of the school for seven years, his offering to the school will many times over pay all this expense, though of course that is not the purpose of gathering the offering. Money paid out for the anniversary service, considered from a purely financial standpoint is a good investment. Yet this aspect of the consideration does not govern us in the slightest degree; we are after the *flock* and not the *fleece*.

The music at our anniversary is always a special feature. Not infrequently we use an anniversary hymn that was specially written for us. We reproduce the last one on the following page because it is particularly appropriate. It is written by my friend Rev. Carey Bonner, General Secretary of the Sunday School Union of London, England.

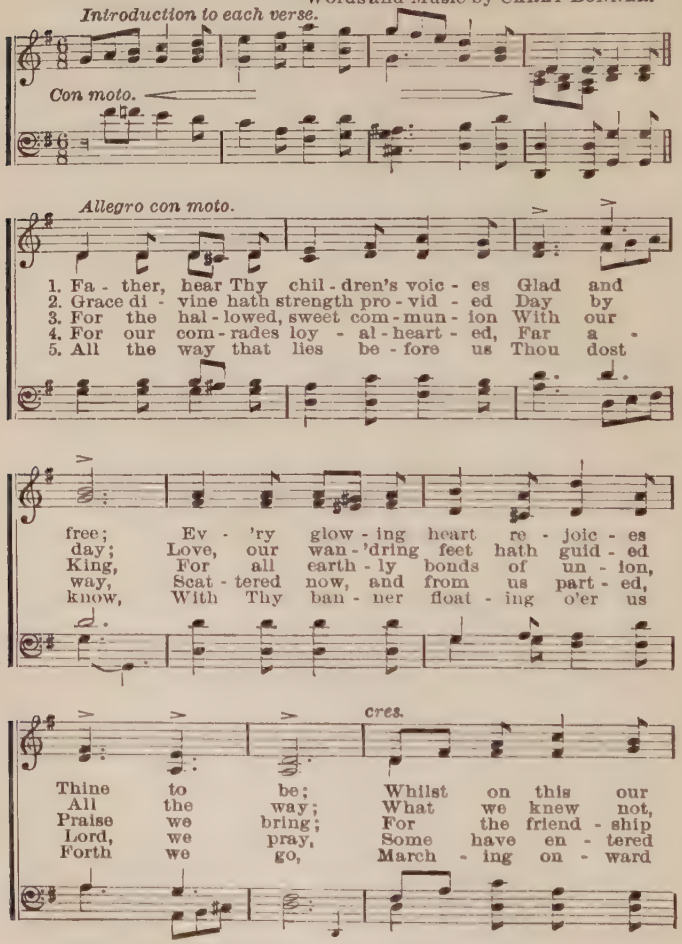
Christmas. No festival of the church or Sunday-school is so universally and elaborately celebrated as Christmas, and none so greatly abused. The harm that has been done in the name of Christmas is appalling; but we are learning better things. It would be difficult to find a Sunday-school that did not in some way observe the beautiful celebration of the birthday of the Christ-child. It is the winter festival. The same thing may be said of Christmas that was said of Easter; the best way to celebrate it is to emphasize the truth for which it stands. The church and Sunday-school have been slow to learn that it is more blessed to give than to receive, and yet giving is the very spirit of Christmas. Santa Claus, Kris Kringle and the big fireplace are very pleasing to the little children; but there is a more excellent way and we are glad that the Sunday-school world is beginning to recognize it. Christmas trees are very beautiful indeed and for decorations nothing can be finer, but a Christmas exercise which consists only of a Christmas tree bearing gifts for the children, no matter how simple or expensive, is an opportunity lost.

There are many beautiful and effective Christmas exercises already prepared and being prepared fresh every year; but I would not recommend the use of any of them at the regular Sunday-school hour. At this hour,

Father, Hear Thy Children's Voices.

Anniversary song inscribed to my friend, Mr. Marion Lawrance and the Washington Street Congregation Sunday-School, Toledo, Ohio.

Words and Music by CAREY BONNER.


Introduction to each verse.
Con moto.
Allegro con moto.
1. Fa - ther, hear Thy chil - dren's voic - es Glad and
2. Grace di - vine hath strength pro - vid - ed Day by
3. For the hal - lowed, sweet com - mun - ion With our
4. For our com - rades loy - al - heart - ed, Far a -
5. All the way that lies be - fore us Thou dost
free; Ev - 'ry glow - ing heart re - joic - es
day; Love, our wan - 'dring feet hath guid - ed
King, For all earth - ly bonds of un - ion,
way, Scat - tered now, and from us part - ed,
know, With Thy ban - ner float - ing o'er us
cres.
Thine to be; Whilst on this our
All the way; What we knew not,
Praise we bring; For the friend - ship
Lord, we pray, Some have en - tered
Forth we go, March - ing on - ward

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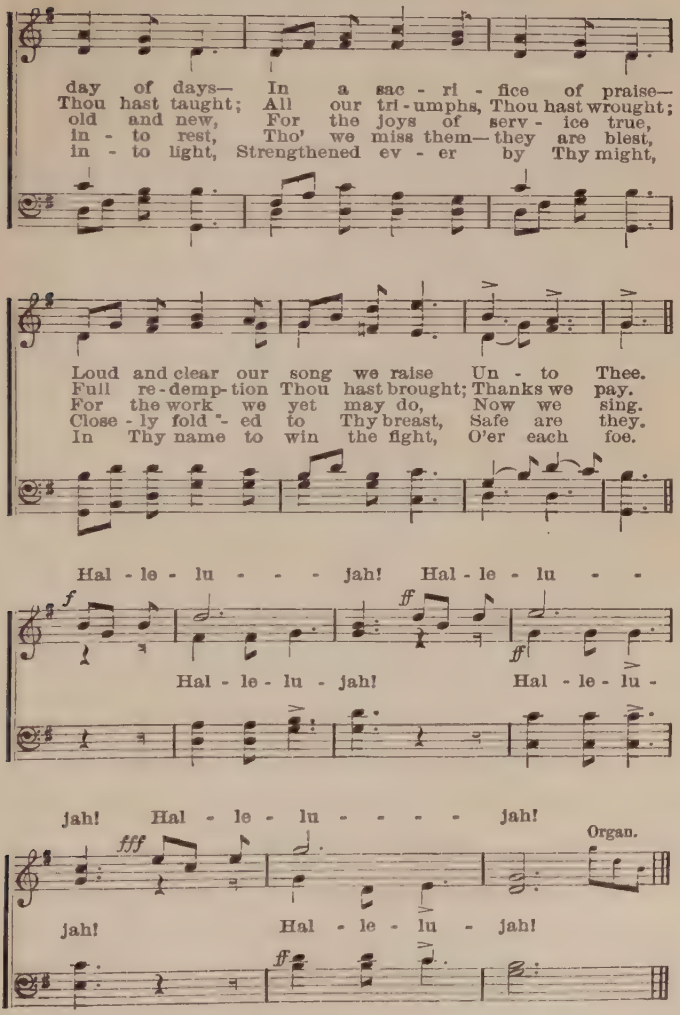
Father, Hear Thy Children's Voices.


day of days— In a sac - ri - fice of praise—
Thou hast taught; All our tri-umphs, Thou hast wrought;
old and new, For the joys of serv - ice true,
in - to rest, Tho' we miss them—they are blest,
in - to light, Strengthened ev - er by Thy might,
Loud and clear our song we raise Un - to Thee.
Full re-demp-tion Thou hast brought; Thanks we pay.
For the work we yet may do, Now we sing.
Close - ly fold - ed to Thy breast, Safe are they.
In Thy name to win the fight, O'er each foe.
Hal - le - lu - - - jah! Hal - le - lu - -
f
ff
ff
Hal - le - lu - jah! Hal - le - lu -
jah! Hal - le - lu - - - - jah!
fff
Organ.
jah! Hal - le - lu - jah!
ff

it seems to me, there should be the Christmas lesson, giving the full time to it. I would change the order of services for the day only sufficiently to permit the introduction of special Christmas music and a few other features; but don't neglect the Bible lesson on the birth of Christ. The world needs to be brought back to the simple Christmas message. The best service you can possibly render the scholars of the school is to impress the lesson of Christmas day so deeply in their minds and hearts that they will never forget it. The giving of gifts, especially gifts of any value, to the scholars of the school at Christmas time—except perhaps in some mission schools—works far more harm than good. Giving is the essence of the Christmas lesson and we should not rob our scholars by failing to give them an opportunity to give.

The giving Christmas is the thing we have tried year after year for a long time and would not give up now for any consideration. The giving service with us is held at night. It is generally combined with a short Christmas exercise consisting of appropriate music, recitations, Scripture reading and remarks. In the giving service there is the largest liberty afforded to all of the members of the school.

Perhaps I can do no better than to give a brief account of our last "Giving Christmas" (1904). The weather was very cold and stormy, the sidewalks very slippery and unsafe, but the house was packed to the doors as is usually the case at our "Christmas Giving Exercise."

The school was seated by departments, the primaries marching in during a processional by the orchestra. First came instrumental and vocal music, then prayer and Scripture. The little children delighted us with some

special exercises in the way of singing and recitations. The giving exercise came last. The platform was cleared of the chairs and pulpit furniture, and filled with tables. The "Scroobys," an organized class of young men led the procession headed by the pastor and superintendent, both honourary members of the class. Each young man staggered down the aisle with a two bushel sack of potatoes; sometimes the sacks were carried by two. Twenty-six bushels of potatoes were thus piled up at the sides of the platform. The bursting of one of the sacks and the scattering of potatoes made a little merriment. Potatoes "had the floor" that night.

Then the school marched past the platform by departments, the smallest children first. It was indeed a triumphal march. Everybody shared in the giving.

The orchestra kept up its splendid music. Canned goods were brought in abundance, also all kinds of groceries, and wearing apparel, bedding, etc., until the platform was weighted down with literally wagon loads of good things.

Some gave money. It had been arranged beforehand that all money brought, as far as possible, should be presented in new paper one dollar bills. Some young ladies stood by the side of the line, received the money and passed it over to the treasurer of the school who pinned the bills end to end on a long white ribbon. The last to come forward was a young men's class, "The Kinetics," one bearing a small stand and another a huge pie in a large pan a foot and a half in diameter with a beautiful brown crust on top. The superintendent was asked to cut the pie. When he did so there came forth, not the "four and twenty blackbirds" of Mother Goose fame,

but twenty bright new one dollar bills. These were pinned with the rest to the long ribbon, which, now completed, was borne by several young men across the front end of the church, the ends extending down the aisles, up the stairways, and into the galleries. It was a very striking picture with its one hundred feet of money made up of just one hundred and seventy-five one dollar bills. This money by previous arrangement known to the school was used as follows: —

Fifty dollars to furnish a bed in the Toledo Hospital.

Fifty dollars to be sent to a former pastor who is sick and disabled.

Thirty dollars to help a worthy and needy young student in Kentucky.

Twenty-five dollars to another deserving young student in New York State.

Twenty dollars to be used by the ladies of our own church to help the needy poor of our city.

No wonder the audience clapped a hearty approval of this practical method of doing good, as the long ribbon of bills was displayed. The goods upon the platform, valued at $350.00, was distributed to the Boys' Home, Day Nursery, Door of Hope, City Mission, etc. It will be seen that in goods and money the receipts from this exercise aggregated $525.00. A happier company never assembled in our building and it was still happier when it dispersed in the thought of having done something worth while. A fervent prayer and the singing of "Praise God From Whom All Blessings Flow," closed the exercises.

One young man in college who would have been obliged to give up his schooling but for the help thus

given him in former years by our Sunday-school was thereby enabled to complete his course and afterwards became a teacher in the institution.

At one such service our home department members rolled up a beautiful rubber tired invalid-chair—to be retained as the property of the school and loaned to any who might need it—whether members or not. It has "paid for itself" many times over in the expressions of gratitude from those who have used it.

At the close of these giving services the platform looks something like a department store. It sometimes happens that we endeavour to regulate the kinds of articles to be given. On several occasions we confined it to fruit and vegetables. Another year we gave laundry soap and distributed it all to the charitable institutions of the city. On a number of occasions we have required a ticket of admission consisting of a potato or apple. Five barrels of these "tickets" were sent to various needy institutions as a result on one Christmas. The members of the school receive absolutely nothing. They have come however to look upon this giving service as most delightful, and they enjoy it far more than they would the receiving of the small gifts we might be able to make them. We try to emphasize in this giving service the true spirit of Christmas and to teach our scholars that in this way we are doing just what Jesus came into this world to do; that they may learn of Him of whom it is said, "He went about doing good."

It is touching to listen to some of the reports brought back by those who carry the gifts to the poor. A class of boys set a large basket containing a Christmas dinner, and beside it a sack of flour on the porch of a poor

widow. They then knocked on the door and ran away. The "God bless you's" which followed the boys as they ran was worth more than any gift they could have received for themselves. One old lady said, "If it had not been for this gift my Christmas dinner would have been dry bread and tea." The resolutions of thanks which come from the institutions are enough to remove from the mind of any the thought that a giving Christmas does not pay. It is the Lord's work, and when we are *giving* we are doing it in His way.

There are many other special occasions observed by various Sunday-schools, and many of them with profit. To some of them a brief reference may be made.

Flag Day. This is held in the United States, near the Fourth of July, and is sometimes called Patriotic Day and sometimes Good Citizenship Day. The building is decorated with flags and the school sometimes engages in a flag drill. Patriotic songs are sung and patriotic speeches made.

Parents' Day. This is a day especially set apart for the parents of the children. Special endeavour is made to secure their attendance, and when they arrive reserved seats are given them and special exercises are prepared to entertain and profit them. We sometimes combine this with our Rally Day and Children's Day.

Thanksgiving Day. This would naturally fall on the Sunday nearest Thanksgiving Day. This date differs in the United States and Canada. The name of the day suggests its treatment.

Decision Day. This is made the subject of a chapter elsewhere.

Temperance Day. See chapter on temperance.

XV

THE HONOURS AND REWARDS

All recognition of work done in the Sunday-school should be entirely impartial and general in its application. The same conditions must apply to officers, teachers and scholars alike. The smallest scholar ought not to be asked to do what the superintendent, pastor and teachers are unwilling to do.

During the session of the school it is customary with us, as with many others, to recognize in a public way those classes or departments which make a specially good showing in certain directions, as, for instance, the recognition of the

Star Classes. Usually a star class is one with every member present. With us not only presence is required, but every member, including the teacher, must have his own Bible brought from home. In many schools one of the hymns is called the "Star Song." While it is being sung the "Star Classes" stand and the others remain seated. Stars are placed on standards at each of these classes, showing to the whole school which classes have attained this distinction for the day. In other schools the names of these classes are read from the platform.

Banner Classes are so named for a variety of reasons. With us the Excelsior Banner is awarded for a month to the class making the best showing in home study of the lesson, as indicated by their written work. A large

United States silk flag is held for a month by the department showing the largest percentage of attendance to its enrollment during the preceding month.

It will be observed that no class or scholar in any of the plans of recognition mentioned receives anything personally. We hold to the principle also in recognizing the individual work of the members, whether officers, teachers, or scholars, that the practice of giving prizes and rewards of intrinsic value often works harm while it seldom succeeds in producing the desired results. This is our deliberate conclusion, after having tried both ways. Occasionally, however, we slightly violate this rule. This present quarter for instance (first quarter, 1905) our lessons being in John's Gospel—we offered the neat little "Gospel of John" books furnished by the Bible Institute Colportage Association, of Chicago, to all who would read that gospel. We have already given out nearly five hundred of them and the quarter is not yet over.

Members of our school who have reached in our marking system a percentage of ninety-five per cent. for each quarter of the year are given public recognition at the anniversary. For the first year of such record in the school, whether the member is a primary scholar, grown scholar, a teacher or an officer, he receives a

Robert Raikes Diploma. This is a beautiful lithographed diploma, 14x17 inches, designed by the author some twenty years ago.

Herewith is a miniature reproduction of the diploma.

This diploma, beautifully framed and ready to hang upon the wall, is presented to the member at the anniversary service. He also receives a celluloid pin bearing the name of the school and its emblem in the centre.

FOR SECOND YEAR OF PERFECT RECORD A RED SEAL IS ATTACHED HERE.

FOR THIRD YEAR OF PERFECT RECORD A BLUE SEAL IS ATTACHED HERE

Robert Raikes Diploma

AWARDED BY THE

Washington Street Congregational Sunday School

TOLEDO, OHIO.

This Certifies that ~ Carl Pierce ~ has made a perfect record in our Sunday School during the entire YEAR ENDING Oct. 1, 1904 and is entitled to this Robert Raikes Diploma and to enrollment upon the

Golden Roll of Honor.

FOR SIXTH YEAR OF PERFECT RECORD A SILVER SEAL IS ATTACHED HERE

FOR SEVENTH YEAR OF PERFECT RECORD A GOLD SEAL IS ATTACHED HERE

Ernest Bourner Allen
Pastor

Marion Lawrence
Superintendent

Laura Giebel
Secretary

COLORED SEALS ATTACHED TO THIS DIPLOMA INDICATE THAT THE HOLDER OF IT HAS MADE A PERFECT RECORD IN EVERYTHING REQUIRED BY THE SCHOOL FOR THE SUCCEEDING YEARS INDICATED UPON THE SEALS. THE SYSTEM COVERS SEVEN YEARS

ROBERT RAIKES
FOUNDER OF THE MODERN SUNDAY SCHOOL

ALL RIGHTS RESERVED BY JESSE C. LAWRENCE

FOR FOURTH YEAR OF PERFECT RECORD A GREEN SEAL IS ATTACHED HERE

FOR FIFTH YEAR OF PERFECT RECORD A PURPLE SEAL IS ATTACHED HERE

When a member has earned a second year of perfect record, he does not receive another diploma, but a red seal is attached to the diploma he already has, and he receives in addition a pin similar to the one he received the first year, except that it is red, the same colour as the seal. For the third year of perfect record a blue seal and pin are given; for the fourth year the colour of the seal and pin is green; for the fifth year, violet; for the sixth year, silver; for the seventh year, gold. All of these pins are very cheap except the last one, which is made of solid gold, and costs a dollar each. It has no commercial value, however, because the name of the school is upon it, and also the school emblem (an open Bible, a cross, and the rays of the sun). The six seals referred to are placed in round spaces on the margin of the diploma, and when they are all present, the whole makes a beautiful picture.

The best results in the use of this diploma come from its cumulative value. For instance, when a member has earned the diploma he then wants the red seal. He cannot get it, however, without a whole year of faithfulness. Having earned the red seal, he wants the blue seal a great deal more than he wanted the red one, and so on to the end. The diploma with its six seals, and the gold pin, represent seven years of faithful work.

The Robert Raikes Diploma is now very popular in all parts of the country, being in use to a greater or less degree in every state of the Union and in most of the Provinces.

The Robert Raikes Alumni Diploma. Hundreds of members having earned and received the Robert Raikes Diploma with all its seals, made it necessary to inaugu-

rate something else lest they lose their interest. We consequently introduced what is known as the Robert Raikes Alumni Diploma designed by Leslie C. Lawrence of Detroit, Mich. This is much larger and handsomer than the Robert Raikes Diploma, being 19x24 inches in size, beautifully lithographed in four colours upon very heavy bond paper. This diploma is given, suitably framed, to those who earn the honours of the school the eighth year. In the margin of this beautiful diploma are spaces for twelve more seals, both diplomas thus covering a period, all told, of twenty years of faithful work. A number have already passed the eighteenth year, with unabated interest. Facing this page will be found a miniature Robert Raikes Alumni Diploma.

It sometimes happens that members who are working for the honours of the school lose their record for one reason or another. It may be on account of removal from the city, and it may be from indifference. When this happens they can take up the work at any later time and go on with their honours, even though a number of years have elapsed since they received their last recognition. The fact that this is often done shows that, while the interest may lag for a time, it seldom ever wholly dies out.

Something like three hundred members of our school receive the honours every year at the anniversary.

There is a movement on foot now whereby the work done in one school where these Robert Raikes Diplomas are used, is recognized in other schools using the same system. So that, for example, a scholar having earned the diploma and several seals can, upon removing to another city and becoming a member of another school

The Robert Raikes Alumni Sunday School Diploma

OBEDIENCE

9. Every Home Visited by the Sunday School

10. Every Member [illegible] the Sunday School

FAITHFULNESS

"Study to show thyself approved unto God"

"A workman that needeth not to be ashamed"

11 Every Member Present at Punctual Every Sunday

12 Every Member with his own Bible

This is to Certify

CHRIST

COURAGE

LOYALTY

13. Every Member Studying The Lessons at Home

14 Every Member Working to Build up the School

ENTHUSIASM

CONSECRATION

15 Every Member A Cheerful and Systematic Giver

16 Every Member Loyal to the Church and Pastor

That _____ has made a perfect record in our Sunday School during the entire year ending _____ 19__ and is entitled to this

ROBERT RAIKES ALUMNI DIPLOMA

Awarded by the

PASTOR

SUPT.

SEC'Y

19 Every Worker Trained

INFLUENCE

17 Every Member A Christian

18. Every Christian A Worker

POWER

20. Every Member [illegible] with All the Rest

using the same system, go right on earning the seals—beginning in the new school where he left off in the old one. We have several cases of that kind in our school now. This plan is a good one and tends to bring the schools into closer relation to each other and at the same time encourages the scholar who removes to seek membership at once in another school.

Does it Pay? The question may well be raised as to whether all of this detail and expense really pays? The expense is considerable, for these diplomas, frames and all, are bestowed without cost upon those who earn them. This question is often asked of us, and we think we can in a very concrete form give a conclusive answer as to its value. One of the principal results of all this system of honours shows itself in the evenness of our attendance throughout the year, and in the percentage of our attendance to the enrollment.

The average attendance in our school for the four quarters of the year ending December 31st, 1904, was as follows:—

	Average Attendance
1st Quarter, 1904	777
2d Quarter, 1904	802
3d Quarter, 1904	698
4th Quarter, 1904	824
Yearly Averages,	775

The average enrollment for the year was 995.

This shows that the percentage of attendance to enrollment was about seventy-eight per cent. The attendance, however, includes some visitors each Sunday,

so that perhaps it would be safer to say that the percentage of attendance each Sunday, to enrollment, confining both to actual membership, is seventy to seventy-five. The most interesting feature of these figures, however, is the attendance during the summer quarter. *The school meets every Sunday in the year.* It will be noticed that even this quarter's average is only about ten per cent. below the average for the year. Nearly all schools in the cities become very much depleted during the summer months, and many of them discontinue, because they cannot keep up their attendance. The results we have reached in this respect we attribute almost wholly to our marking system. The members of our school understand perfectly well that the ninety-five per cent. which they must obtain in their marking before they will be entitled to their honours, applies to the summer quarter as well as to the others. However, we have an advantage in this respect over some other churches, in that a large proportion of our people do not take extensive trips in the summer time.

XVI

THE SUNDAY SCHOOL ENJOYING ITSELF

The craving for social enjoyment is an instinct in the young which will be satisfied in some way, either under good conditions or under bad. The Sunday-school which intelligently addresses itself to the problem of furnishing opportunities for clean, pure, exhilarating enjoyment to its members has thereby solved many of its other problems. The Sunday-school is more than a school, and the officers and teachers are more than instructors. Next to the home, the Sunday-school should be the happiest place on earth to all its members, and especially so to those who are young. If the school at frequent intervals will provide its members with suitable entertainments and opportunities for social enjoyment both indoors and out, it will continually tighten its hold upon them, and they will the more readily yield to the one great purpose for which the Sunday-school stands. It will be proper for us to consider briefly some of the methods by which these highly desirable conditions can be established.

Entertainments. Many churches are now providing, not only for the congregation, but also for the Sunday-school, series of entertainments of various kinds, such as lectures, impersonations, readings, musicales and concerts. It is possible so to arrange such courses of entertainments for the winter that they may be within easy reach of nearly all the pupils of the school. In one such

course, connected with our own church, the whole course costs but fifty cents, and any scholar under sixteen years who will sell a course ticket to another person receives one free for himself. This course has been in operation for eight years. Usually it consists of five numbers, the entertainments costing from twenty-five to one hundred and seventy-five dollars each. Some years we have come out with a small deficit, but more frequently with a little balance on the right side. Money is not the main consideration. It is impossible to estimate the value of these courses to our church and Sunday-school. They satisfy a demand for just that sort of intellectual and social recreation, a demand which would otherwise be satisfied somewhere else, and possibly that "somewhere else" would not be as healthful and helpful in its influence as our church home.

Some Sunday-schools give a series of very cheap entertainments, charging the scholars five cents each or even a penny for admission. These are usually of the musical order; they may be made very entertaining and profitable. Other schools give free entertainments to their scholars, admission by ticket, the program usually being filled by local talent. For instance, somebody who is familiar with electricity would give some demonstrations; a chemist would be called in to give experiments in his line; the pastor or others would give illustrated talks, using the blackboard. Many other things might be suggested. All of these things which help to satisfy the craving for intellectual and social recreation, are profitable to the scholar, and tend to give both church and school a larger place in his life.

Class Organization. Probably more classes are or-

ganized to-day than ever before, and under proper restrictions this is a capital idea. In a chapter like this we can only touch upon the subject. Some books very profitably devote much space to it, for it is worthy of careful consideration. There are many very notable illustrations of class organization in this country. Especially is this true of young men's classes. Proper organization in a class fosters the idea of fraternity, increases mutual helpfulness and binds its members together. Such an organization often carries a class over the discouraging period of a teacher's sickness and absence, or through the summer vacation time. As a rule the organization should be very simple and should include the teacher as well as the scholars, so that the teacher may continually have his hand upon the class, and be sure that nothing is done that is not helpful. The usual officers may be chosen and a simple constitution adopted. The policy of the organization should be clearly understood. We find great variety at this point. It is well however to combine the intellectual with the social. The meetings should not be held too frequently, perhaps once a month is quite sufficient. Scarcely any two class organizations, even in the same Sunday-school, would carry on their operations in precisely the same manner.

Possibly a concrete illustration will be helpful. One of our young men's classes is organized into what is known as The Scrooby Club. It is taught by a lady. Its constitution is as follows: —

The Scrooby Club. We, the members of Mrs. Moore's class, for the purpose of bringing young men into our Sunday-school and church, and for materially

and systematically aiding such when sick or out of employment, and for our own literary and social improvement do establish the following constitution and by-laws.

CONSTITUTION.

Article I. The name of this organization shall be "The Scrooby Club."

Article II. The motto of this club shall be "Loyalty to Christ and the Church, and Purity of Life and Purpose."

Article III. The colours of this club shall be blue and white.

Article IV. This club shall consist of active and honourary members.

The active members shall consist of all young men enrolled in Mrs. Moore's Sunday-school class and all others whom these members may deem eligible.

The honourary members shall consist of the pastor, the superintendent, the officers of the young men's department and such others as the club may elect.

Article V. The officers of this club shall be president, vice president, secretary, treasurer, chaplain and the chairmen of the lookout, brotherhood, and social committees.

Article VI. The officers shall perform the usual duties of their office. The president shall also appoint the members of the various committees.

Article VII. The election of officers shall occur on the first Friday in October. All elections shall be by ballot, a majority being necessary for an election.

Article VIII. The lookout committee shall consist of

nine members. This committee shall secure the names and addresses of any young men who may be strangers in our city or who have no church home and shall endeavour to see such, and, if possible, persuade them to regularly attend our services.

The brotherhood committee shall consist of seven members. This committee shall help young men to secure employment, shall aid financially those unable to work because of sickness, and shall seek to be of assistance and comfort to all in need.

The social committee shall consist of seven members. This committee shall plan the entertainment and program of each meeting.

By-Laws.

Article I. This club shall hold its regular meetings on the first Friday of each month at 7:30 o'clock.

Two-thirds of the active members present shall constitute a quorum.

Article II. The dues shall be ten cents per month.

A fine of five cents shall be imposed upon any member absenting himself from a regular meeting without sufficient excuse.

This class has between thirty and forty members and their meetings are held monthly, at the home of one of the members or at that of some one else who may invite them, or at the church. A certain amount of business is transacted at each meeting. Certain dues are imposed and collected for the purpose of paying the expenses of the organization. Then there usually follows a debate on some practical theme, or a discussion of some previously

selected subject; possibly also what is known as a class paper, with an occasional recitation or reading, and always some college songs as they gather around the piano, if there is one. Occasionally these meetings take the nature of sleigh-ride parties, bowling parties, rowing parties, or walks in the woods. There is practically no end to the variety of delightful entertainment which can be found when a thoroughly organized class sets about it.

Some classes have benevolent objects in view, and make articles for sale in order to realize money for the object which they have espoused. The ingenuity of teachers and scholars will devise all sorts of avenues of usefulness and pleasure which will be entirely proper and add very materially to the strength and life of an organized class.

Many classes have libraries all their own. Some, especially young men's classes, have an employment bureau so that if one of the members loses his position the whole class seeks to find another for him.

Perhaps the most popular of the class organizations are what are known as "Baraca" for young men, and "Philathea" for young women. The "Baraca" movement is very strong and is growing rapidly. They now enroll many thousands in their classes and are found in all parts of the country. Mr. M. A. Hudson—200 Comstock Street, Syracuse, N. Y.—will answer questions and furnish literature. The founder devotes himself almost entirely to the Baraca work. Class buttons, class mottoes, class colours,—each of these has its place and if properly used will produce good results.

I have seen thoroughly organized classes maintain their numbers with commendable regularity during the

season of the year when this is most difficult to accomplish, while others in the same school dwindled almost to nothing. A good deal depends upon the selection of a good name for the class and for this there is no rule. Often the best names are those which have local or denominational significance. Frequently the class chooses the name of a former teacher, one who has removed or who has passed away, or the name of the founder of the class, or school, or church. The real purpose of a class organization, no matter what the age of the scholars or the size of the class, is secured when a spirit of fellowship and cooperation is fully developed. The only danger against which we have to guard is that the organization shall usurp the proper place of the class.

Social Gatherings. In those departments or classes which are above the juniors or intermediates in age, properly conducted social gatherings are very helpful. Department gatherings had better be held at the church, and class gatherings at the home of the teacher or that of some member of the class. With scholars who are not grown the teacher should always be present, and indeed this arrangement is the better one for all classes. A department social once a year, and a class social twice a year or perhaps once a quarter will add greatly to the pleasure of the school work both for teachers and for scholars, while they will afford to the teacher many opportunities to speak personal words to the scholars, and to get nearer to them than they could in any other way. Generally it is better to have some literary and musical features rather than to give these meetings over entirely to games and sports.

Picnics. Everybody knows what a picnic is, and it is

not necessary to try to define one here. There is a certain helpful exhilaration in the outdoor relaxation, in the running and romping of the children, and in the games that are usually engaged in on such occasions. My purpose is to describe one particular kind of a picnic which we have found by experience to satisfy the school better than any we have ever had before. The time came when it was necessary to introduce some new features and also to provide something that would attract and hold the older scholars, and the members of the church as well, so that the whole church and school could picnic together.

We heard of an egg hunting exercise connected with a union picnic of the schools of Chattanooga, Tenn., and decided to try that. Since then we have had an "Egg Hunt" three years in succession, and all of our people, old and young, are enthusiastic in their interest and participation in it. This kind of a picnic can be held in the country or village as well as in a city. Guided by a description of the picnic as we conduct it, any who desire to employ the same means may adapt them to their own local conditions.

We hold the picnic early in September and make it a means of rallying the members who have scattered during the summer. Coming before Rally Day it has much to do with increasing the attendance on that day. The picnic is usually held on Saturday, so that all the school children may attend, though it is designed as much for the whole church as for the Sunday-school children. We meet at the church in the morning at a given hour, all bringing lunch baskets. These baskets are left at the church and taken from there to the picnic grounds in

large wagons. At the time appointed all board the open street cars which have been lined up at the side of the church. In the leading car is a brass band. The small children are put in the forward cars and with them a sufficient number of grown people to prevent accidents. When the cars are all loaded (twelve or fifteen of them) the procession starts and passes down through the heart of the city and out to the city park.

It is a happy throng you may imagine, with shouting and singing and laughter. Each car carries a banner with the name of the school, and on each car are a number of people who are provided with packages of confetti ribbon. This is made of paper half an inch wide, in various colours, and rolled in bolts like narrow tape. Holding the centre of the ribbon and throwing the bolt makes a streamer perhaps twenty or thirty feet long. It is only a few minutes after the cars start before they are pretty thoroughly decorated with this many-coloured ribbon, and look very gay as they pass through the city. Each person is provided with a pasteboard badge printed on both sides, one side announcing the picnic, and the other announcing the Rally Day which is to come.

On arriving at the grounds a procession is formed, with the band leading, followed by the small children, these by the larger children, and so on, including adults, until all are in line marching from the car line to the part of the park which is to be used for the picnic. Then comes the egg hunt. The first year we used real eggs which had been coloured. Since then, however, wooden eggs painted a bright red are used. The committee having in charge the hiding of the eggs, takes a thousand of them to the park early in the morning. In various

sections of the park they are hidden away in the grass and the bushes, in the forks of the trees and in any suitable place. One section of the park is reserved for the beginners; another for the primaries; another for the juniors, and so on, not forgetting the grown up people. The departments are then separated and the officers and teachers of each department are informed, for the first time, where their field of operations lies. There is also one golden egg for each department. At a given signal all start upon the egg hunt. None are more interested and zealous in their search than the men and women. The hunt lasts nearly an hour, for some of the eggs are hidden away very securely. After it is over the boy and the girl, or the man and the woman of each department who has been most successful in that department, and those who find the golden eggs, are suitably rewarded in some way. The first year they were given an automobile ride, and the second a watermelon treat, last year a boat ride in a steam launch. The real sport, however, lies in searching for the eggs, and this is clean sport as well as very exciting while it is going on.

After the egg hunt is over there comes the old-fashioned picnic dinner, which needs no explanation. Then follows competitive games of all kinds, adapted to children of all ages and to grown people as well, from the catching of a rubber ball by the beginners to a baseball game by the young men. Races, chariot contests, balloon ascensions, etc., are part of the varied program. Everybody is allowed the largest liberty to enjoy himself as he sees fit. Our egg hunting picnic adds greatly to the strength of our school life, while it is enjoyed more than any other kind we have ever had in the past. There

is nothing connected with it except the street car parade that cannot be copied anywhere.

Conclusion. The entire chapter on "The Sunday School Enjoying Itself," would not be worth the space it occupies if I did not say in closing that all of these things, whether entertainments, class organizations, socials or picnics are but means to an end, and whenever, on any account, any of them are allowed to interfere with the real purpose of the Sunday-school, they are doing more harm than good. We believe, however, that a certain amount of relaxation, sociability and enjoyment are consistent with the highest type of real Christian work. There is that craving for these things, especially in the youthful heart and mind which will find satisfaction somewhere, and certainly it is better to sanctify the games and enjoyments with which they are familiar, than it is continually to tell the children not to do this or that. We believe that a baseball game can be played to the glory of God, and that all of these other things can be conducted in the same way.

When class organizations degenerate into minstrel shows or masquerades, they are compromising themselves and lowering the standard they represent. Much of the success lies in the hands of the officers and teachers in all of these matters, and the responsibility lies there too. Nehemiah said, "The joy of the Lord is your strength," and all these things under proper restriction and management, if carried on for the right purpose, in the right manner, will add to the efficiency of the school work rather than detract from it. Of all the people on the earth God's children should be the happiest, and while it is true that they should find their chief enjoy-

ment in Him, in His word and in His work, the relaxation of the body afforded by pure and innocent amusement is not detrimental but helpful in this direction.

XVII

THE BLACKBOARD AND OBJECT TEACHING

"THE kingdom of heaven is like unto a grain of mustard seed, which a man took, and sowed in his field: which indeed is less than all seeds: but when it is grown, it is greater than the herbs, and becometh a tree, so that the birds of the heaven come and lodge in the branches thereof" (Matt. 13: 31, 32).

This is object teaching, and the Master Himself is authority for its use. Objects may be real or imaginary. In the case cited above it is not at all certain that Christ had a mustard seed in His hand, or that He referred to a particular man or field; nevertheless this was object-teaching. There is a right and a wrong way of using objects; but with many teachers the practice is much abused by unwise application. It must be laid down as a basic principle that no object should ever be used in teaching for the mere purpose of using an object. Any sort of object teaching which leaves in the mind the memory of the object instead of that of the lesson taught, is a damage rather than a help. A child went home from the Sunday-school and said to his mother, "I don't think much of Jesus any more; He's nothing but a pasteboard man." The teacher had evidently pinned a picture of Christ to the wall or blackboard and had not been careful to explain that it was nothing but a picture; she had

actually taught that Christ was a pasteboard man, though she did not realize that she was doing so. In a convention of Sunday-school workers we heard a speaker say: "These are the twelve apostles and this one is Judas." She pointed to twelve sticks stuck up in the sand, one of which was painted black. Wooden apostles and clothes-pin angels have done duty long enough; nevertheless there is a power in the right and wise use of objects which we have little realized.

Object Teaching is Scientific. We are told by those who are experts in this specialty that the optic nerve is the largest and most sensitive nerve entering the brain, the seat of intelligence. Indeed, some go so far as to say that we learn four times as much through the eye as through all the other senses combined.

Object Teaching is Efficient. Many of our best educators have for a long time claimed that a child will learn more up to seven years of age than he will learn in all his life from that age on. This is largely due to his use of the sense of sight. He learns innumerable things that are never found in books. He learns that an animal moves and a tree stands still; he learns the relation of things to things. This sounds absurd; but all these things must be learned; and they are all learned through the eye. The sight is used sometimes as the sum of all the other senses. For instance, when after you have puzzled your brain over a mathematical problem which you could not solve, a few words from your teacher lifted the cloud, you will remember that you said, "Oh, I see!" You meant that you understood; the expression used not referring especially to the sense of sight.

This only illustrates the thought that unconsciously we regard this sense as the most important.

Object Teaching is Approved in the Bible. Both Old and New Testaments are full of it. One thing is compared with another, and familiarity with the one helps to give a right impression of the other. Any one who will look through the Bible with this thought in mind will be astonished beyond measure to find how many different *objects* are used as a means of instruction. They include almost every animal you can think of, as dove, camel, conies, calf, bee, ant, moth, sparrow, dog, horse, sheep, goats. They include many plants and fruits and eatables, as for example, butter, honey, apples, oil, bread, water, wine, lily, grass, vine, salt. We find also reference to many parts of the human body, as the head, hand, feet, heart, eye, ear, teeth, hair, tongue, bones, marrow, bowels. Some of the more notable objects mentioned in the Bible are the brazen serpent, the passover, the pillar of fire, the pillar of cloud, the burning bush, the rainbow, the fleece, the tabernacle and its furniture, etc., etc. The list is almost endless. Parables are examples of object teaching in the truest sense; "and without a parable spake He not unto them."

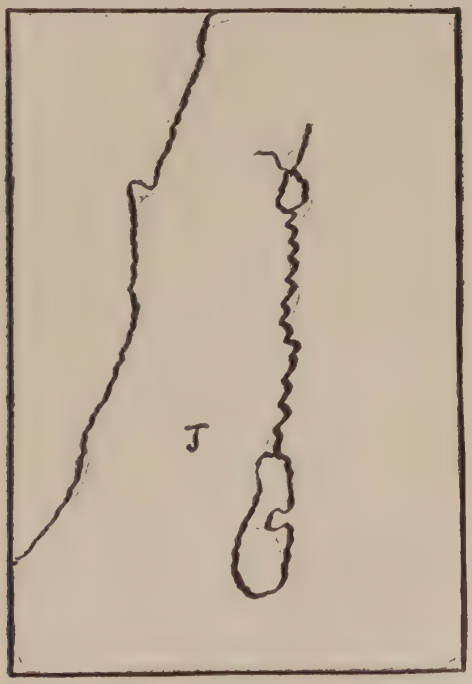
The Use of Objects is Approved in Secular Teaching. Every schoolroom is a proof of this. You will find there maps, charts, pictures, globes, blocks, manikins, blackboards, plaster casts, and the like.

Object Teaching is Practical. Anybody can use objects if he will use good judgment. The one method of object teaching which is the most convenient and indeed the most practical in any Sunday-school is the black-

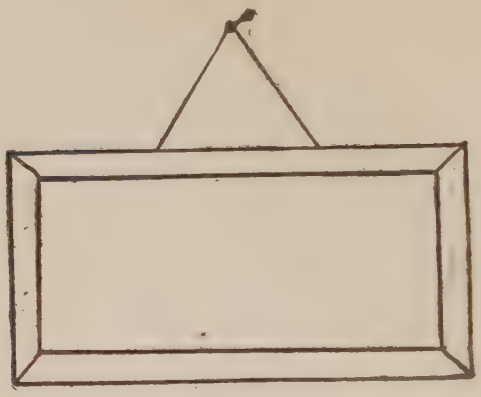
board. Any person can use the blackboard if he will mix brains with his chalk. The simplest work is the best work. The work which is done in the presence of the school, crude as it may be, is far more effective than much more artistic or elaborate work done beforehand. Do not attempt to draw finished pictures on the blackboard; use the simplest sort of landscape outlines; on no account undertake to draw faces or animals in the presence of the school. Some one has wisely said, "If you cannot draw on the blackboard, draw on your imagination." For instance, here is a man and a boy, ; you do not need to label either one of them; your scholars will quickly determine which is the man and which the boy. The blackboard is useful for many purposes. The numbers of the hymns for the day may be written on it and thus the time used in announcement may be saved. Many use the blackboard to display the reports of the day; this is called the visible report. Time is saved thereby, while everybody is able to see the report for that day at a glance. A man with a blackboard, and a piece of chalk in his hand can hold an audience a long time whether he makes a mark on the board or not, provided he makes a motion occasionally as if he were going to. The simplest use of the blackboard is the best use. No line should ever be made which cannot be seen from all parts of the room. Our purpose here is to give a few illustrations that may be helpful by way of suggestion.

Use your blackboard for maps. The best map is an outline map. The ordinary printed maps, especially those in the quarterlies and many used for wall pur-

poses are so filled up with the names of towns and rivers and mountains and lakes that you can scarcely find what you want. A few bold strokes on the blackboard and you have a map. It may not be accurate; but it will answer the purpose of the best map you can buy. The accompanying map can be drawn in less than half a minute and will answer every purpose for a map of the Holy Land. The superintendent should practice until he can draw this map while he talks.

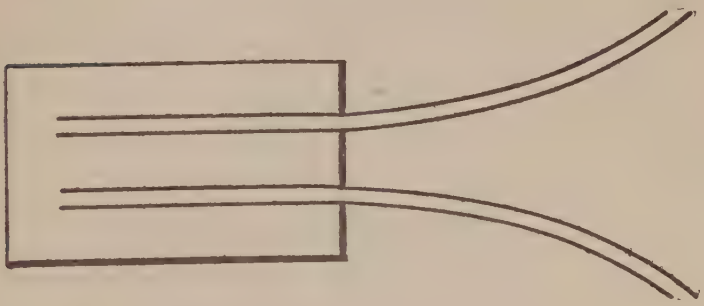


A few other illustrations.



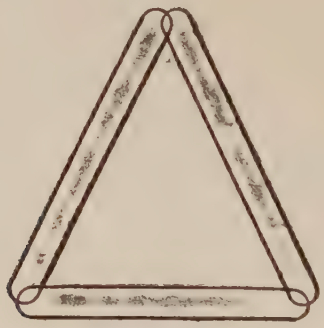
The Picture Guess Review. This affords an admirable opportunity for the use of the blackboard. Draw a picture frame upon your board and then imagine a picture in it. Describe the picture to the school and ask them to tell what it is. We have found this very helpful indeed. For instance, suppose the superintendent should say, "This is my imaginary picture. I see a house in a town. People are crowding about the house so that I cannot see the lower part of it at all. They seem to be trying to get into the house, and they are looking over the shoulders of those in front. Something very interesting must be going on in there. On one side of the house, outside, is a stairway. On the house-top I see four men looking down through a hole in the roof. They seem to be greatly interested in what they are witnessing." This is enough for the description; then ask questions of the school: Why has this crowd assembled? Who is there inside who attracts so much at-

tention? What has He been doing there? What are the four men doing? Whom did they bring? Why? Why did they not enter through the door? What did the Great Physician do to the man whom they brought? How did the man who was healed show his gratitude? Not all lessons will yield to this kind of treatment, but as a rule those which may be called descriptive lessons will.



This little illustration given me by Dr. Schauffler can be used to emphasize the necessity of being on the right track. It is known that the railroad tracks in a union station are close together and parallel. Apparently they go in the same direction. As a matter of fact, however, after the trains leave the station, one may go north and another south. If a man wants to go north he must be very careful to get on the train which goes north. It will not do to say, "This other train is headed in the same direction," for it may travel in a different direction altogether after it leaves the station. This makes an impressive lesson; we all appear to be travelling in the same direction; we come into the world as infants, have many

experiences in common, arrive at old age and die,—these are the common experiences of all; but the Bible teaches us that the ways part at the grave and that those who have served God are taken home to live with Him, and those who have not served God are separated from Him. It makes a great difference whether we are on the right track or on the other one.



The prayer chain is beautifully explained in this simple illustration:—There are three links in this prayer chain. Cornelius is praying at Cæsarea; that is one-half of a link. God answers him and tells him what to do; that is the other half of the same link. Peter is praying in Joppa; that is one-half of a link. God tells him what to do when certain people call for him; that is the other half of that link. Cornelius does what God tells him to do, sends for Peter; that is one-half of the third link. Peter does what God tells him to do; that is the other half of this link. Thus the prayer chain is complete, and we discover that the shortest way from one heart to another is oftentimes by way of the throne of God.

There are numerous methods of using the blackboard.

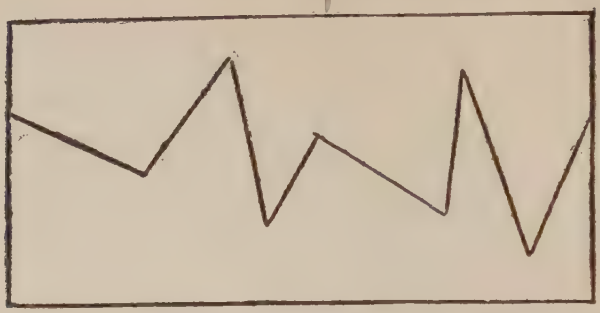
If lettering is done, as a rule it should be printed rather than written, especially if it is to be read across the room; writing will do only for a small class-room. The blackboard should not be filled up with printing or writing either; the less you can put upon it the better, provided you make the truth plain. Acrostics are sometimes used with good effect. Coloured chalks are helpful; avoid the heavy colours such as deep blue, brown, etc. The most useful colours are red and yellow, sometimes green, but as a rule, use more white than anything else.

I saw Mr. E. A. Fox of Kentucky, use this illustration on one occasion with good effect. He was trying to teach that the best way to get rid of a bad habit was to get rid of it all at once, and not a little at a time. He wrote the word habit on the board thus

HABIT

He then erased the H and said "you have A BIT left"; he then erased the A and said, "you still have a BIT"; he then erased the B and said "you still have IT"; then putting the whole word upon the board again he erased it all at once. Those who saw this will not forget its lesson.

However, the blackboard is not the only means of object-teaching. For the purpose of suggestion only, here are a few illustrations. Take a piece of stiff paper and cut it in two on the zigzag line:



This can be used to illustrate how the Old and New Testaments fit into each other. For example, show only one piece of the paper, explaining that the angles and corners of the jagged edge might represent what the Old Testament said about a given subject; then produce the other piece of paper; these angles and corners are what the New Testament says on the same subject. Now put the pieces together and show how they fit into each other. For example, the Old Testament says that Christ was to come; that He was to be born of a virgin; born in Bethlehem; would be a man of sorrow; would be crucified; no bones would be broken; would be buried three days and ascend to the Father. Turning to the New Testament we find that each of these things did actually happen. This proves beyond question that the Christ of the New Testament was the Christ of prophecy. One of the slips of paper represents the Old Testament and the other its fulfillment; they fit into each other like the two parts of a hinge.

The Apple. A primary teacher showed to her class a beautiful apple with a rotten spot in it. After calling attention to the rotten spot she laid the apple on the shelf in the presence of the class. Sunday after Sunday

she took it down and showed the class how the spot had grown, until finally the apple was all bad. Then she made the application, that the evil in the heart would grow like that unless it was taken out; and she showed them the only way by which it could be taken out.

A Burnt Stick. This shows the influence of bad companions and bad reading. It is impossible to take hold of it without being soiled.

Petrified Wood is made what it is by its surroundings.

Fly Paper. The attractiveness of sin and the difficulty of extricating one's self from it.

A Live Coal and a Dead One. The only way to put life into a dead coal is to put it by the side of a live one. This shows the power of a bad example or a good one.

Two Candles Lighted, one a very short one and one a very long one. These represent the Christian life; the long candle represents the boy and the short one the old man. The boy has longer to shine than the man. The advantage of becoming a Christian in youth.

A Sensitive Plate. A plate can be made ready for the camera by the photographer in a dark room and securely wrapped in a box. Hold up the box and tell what is in it and the condition of the plate. Explain that the moment the light strikes it the plate is spoiled for a picture because it was not exposed under right conditions; if it had been it would have reproduced a beautiful picture of the boy or girl who was placed before it. The power of first impressions.

An Electrotype. This was once a soft, plastic metal when it was in a heated state; now it is fixed and cannot be changed. Childhood and its plasticity.

The Magnet. Christ's power to draw men to Himself represented by the magnet. Many beautiful illustrations can be made from this little toy. For instance, one piece of metal drawn by the magnet will draw another because it has now the power of the magnet. Small nails are good to use here. A very small nail drawn by the magnet will draw a larger one. A child may sometimes draw his father or mother to Christ. An old, rusty nail yields very slightly to the drawing power of the magnet. Men who have been long in sin are hard to draw, yet Christ can draw them. A very pretty illustration is to place a magnet on one side of a sheet of paper and a cambric needle on the other, holding the paper so the audience can see the needle but not the magnet. The needle will follow the magnet as it is moved from one part of the paper to another. Yielding to the influence of an unseen power.

Umbrella Handle. Many umbrella handles have crooks on the end and look as though they were made of roots. This is actually true and it is done we are told in the following manner. A certain kind of shrub which sends down a long straight root is cultivated for the purpose of making umbrella handles. When they arrive at a certain age the plants are pulled up and the root tied in a knot. They are then planted again and allowed to grow until the root is large enough for an umbrella handle. The lesson is obvious.

The Power of Habit. This is beautifully illustrated by taking common sewing thread and wrapping it around a boy whose arms are held straight down by his sides. Talk about a habit winding itself around a boy. It may be the habit of swearing or the use of tobacco. Stop

occasionally and ask the boy to break the thread. He will do so. Wind more thread, it is more difficult to break it. Finally he cannot break it at all.

The Holy Spirit. The leading or drawing power of the Holy Spirit is illustrated, though perhaps in a very imperfect way, as follows:—Take a very small thread, as fine as you can get. Blindfold a boy and then lead him about the room by the thread. If he follows as you draw you can lead him anywhere. Let him stop however and resist, and the thread is broken; he cannot follow because he does not feel your drawing any more.

A Lily Bulb and a Lily shown together make a beautiful illustration of death and the resurrection.

Building a Character. Ordinary building blocks can be used for this very effectively. In using the blocks you might put one or two in irregularly so that after a while the wall is impaired and falls. A paper block might be put in which the weight of the wall will press together, causing the whole to fall down. Thus weak places in our character are sure to show themselves sooner or later.

The Slimy Tracks of the Fish Worm on the sidewalk after a shower may illustrate the effect left upon the mind by reading bad books.

A Temperance Illustration. For a capital temperance object lesson see the last illustration in the chapter on temperance.

A Bottle Illustration. There are very many illustrations given by means of bottles and chemicals. We will give but one. Have a pint bottle of clear glass nearly full of pure water. Also a one ounce bottle of tincture of iodine and an ounce bottle of saturated solution of

hypo-sulphite of soda. The large bottle represents the heart of a little child before consciously doing anything wrong. A few drops of the tincture of iodine will stain the water. This may represent the first wrong thing that is done. When one has done wrong once it is easier to do wrong again; the habit grows. Keep pouring in a little more and a little more of the tincture of iodine until the contents of the large bottle is very black and ugly. This may now represent a man grown up in a sinful life. Ask the children if the contents of the bottle can be made pure and clean by washing the outside of the bottle? This will illustrate that we need something more than to dress up and look respectable and appear clean on the outside. Such verses as Psalm 51 : 7 and 1 John 1 : 9 might be taught in connection with this illustration. Explain that only Christ can make the heart pure and clean. When we take Him into the life and heart He drives out the sin; they cannot stay in the same heart together with Him. Then pour into the large bottle the saturated solution. Explain that you are using a figure only and that this *represents* the effect on the life of taking Christ into the heart. The water in the large bottle will return immediately to its natural colour. Explain now that this represents a Christian life and that a Christian can withstand, by the power of Christ, the temptations that come in his way. Illustrate again by pouring into the large bottle some of the tincture of iodine, and call attention to the fact that it does not taint the water as it did before, because there is something there now that resists its power. Jesus in the life enables us to resist temptations to which we yielded before.

XVIII

FUNDAMENTAL LESSONS

All Sunday-school workers agree that neither the International System of lessons, nor indeed any other system of lessons, furnishes the scholars all they ought to receive in the Sunday-school. They are not intended to. Hence the importance of teaching in a systematic way—the great facts about the Bible—its make-up—its history—its leading events and dates—its choicest passages. There should also be some knowledge of church history, including that of the denomination, and the memorizing of some of the choice standard hymns. Supplemental Studies, Courses of Supplemental Work, Pupil Training, etc., are various titles which have been given to the courses proposed to meet these deficiencies. Many schools prefer their own course and nearly all the denominations and publishing houses, as well as many independent authors, have issued courses of different degrees of value.

As to the name, we think *fundamental* is better than supplemental. If the knowledge given consists of fundamental facts of the Word of God, then the lessons may well be called Fundamental Lessons. In many places these lessons are used as a basis of grading, and this is a proper use for them. We would not make these the only basis of grading, however. Strictly speaking, it should rather be made a condition of honourable promotion.

For example, if the fundamental work required in the primary department is done by a given scholar, that scholar should receive recognition for the work done, and perhaps a certificate to that effect. The scholar should be honoured in every possible way, and publicity given to the fact that he has done the required work. His classmate, however, who has not done the work, should be promoted with him, if otherwise qualified, but without any public recognition or honour. If proper ceremonies are had in connection with the bestowing of these certificates, those who have not earned them will be ashamed because of their neglect, and in many cases will endeavour to redeem themselves by making up the required work.

In our school we have tried several courses of fundamental lessons. At present we are using what we consider to be the best all-round course we have seen. It originated in Nova Scotia with Dr. Frank Woodbury of Halifax, was adopted by the Nova Scotia Sunday School Association and those of the other Maritime Provinces, then also by various religious bodies in Canada. It is rapidly coming into favour in the United States, and has already been adopted as the official course in a number of states. By permission of the Nova Scotia Association we have changed it a trifle to adapt it to the departments as divided in our school.

The following suggestions are printed upon one page of the booklet as we use it in our school, and will give to our readers a correct idea of our method of conducting the fundamental lessons.

First. The work outlined in this simple course of fundamental studies is very easy. All that is required in any one year can be learned in two hours.

Second. We desire every member of the school who is included in the beginners', primary, junior and intermediate departments to do the work assigned.

Third. At the end of each year, except the last year in each department, scholars who have done the work for that year will receive cards indicating that fact.

Fourth. At the end of the last year in each department, scholars who have completed the work assigned for the various years for that department, will receive beautiful certificates of promotion to the next department.

Fifth. All of these cards and certificates will be presented in public and the transfers made with suitable exercises and honourable mention.

Sixth. Those who will not do this fundamental work, may go on with their classes, but without certificates, or honourable mention.

Seventh. The superintendents of these four departments should endeavour to enlist the cooperation of all their teachers in this work.

Eighth. The teachers are asked to take this up with enthusiasm and earnestness, and encourage their scholars to do the work thoroughly.

Ninth. It will be well to encourage the scholars to do this work at home, and then recite to the teachers at a convenient time. Scholars who satisfactorily complete three-fourths of the work will be passed with honour and receive their cards and certificates.

Tenth. At the close of each year, teachers will kindly hand to the superintendents of departments the names of all scholars who have satisfactorily completed the work and who are thus entitled to the cards and certificates of promotion.

FINALLY. Failure on the part of department superintendents or teachers to take up this work with earnestness and perseverance will cause great injustice to the scholars, besides depriving them of some most valuable Bible information. We must look especially to the teachers for the success of this fundamental course.

XIX

TEMPERANCE DAY AND HOW TO USE IT

Four times a year we have a temperance lesson and to many superintendents Temperance Day is a bugbear. This however is usually because there has been no preparation for it. It has not been anticipated far enough in advance.

Always have a plan for Temperance Day, and the day will soon become one of the most interesting in the quarter. Do not wait, however, until Temperance Sunday to begin teaching temperance. We should keep our eyes open continually, and use temperance illustrations whenever appropriate, whether in the lesson or not, provided they do not interfere with the lesson of the day. One who is looking for temperance illustrations will find plenty of them. Our purpose in this chapter is to suggest ways in which Temperance Sunday may be observed in the Sunday-school.

1. Conduct the school in the usual way, using the temperance lesson assigned, together with appropriate music and remarks in the opening and closing exercises. This is perhaps the most common way of observing Temperance Day.

2. Have appropriate opening and closing exercises, using the regular temperance lesson of the day, but have it taught from the platform to the whole school by one

competent teacher. The changing of the regular exercises of the school will of itself attract attention to the fact that there is something unusual for that day.

3. Open with appropriate general exercises; but, instead of teaching the lesson, have an address by some strong temperance specialist. The school may be closed in the usual manner.

4. Instead of the regular exercises of the school use one of the specially prepared temperance exercises, to be had of the supply and denominational houses, the Woman's Christian Temperance Union, and other sources. "A Boy in the Bible and Another Boy," by Mrs. Stevens, is capital, and there are many others of great value. These exercises give us a world-wide view of the temperance subject. They enable us to study it from the broad view-point instead of the narrow one. You may ask the boys and girls to sign the pledge; but you ought to get them to realize the position they occupy in relation to the whole world, and teach them that it will be not only a benefit to them personally, but to the world itself. Reference should often be made in the Sunday-school to the temperance movements of the world. Tell the story of how our own congress passed a law prohibiting the sale of firearms and liquor in the New Hebrides, greatly to the joy of the old missionary John G. Paton; tell how his heart was breaking because his forty years of work there was being destroyed by the importation of drink from our own country, though England had repeatedly refused to sell it to them. There is a leaflet published by Congress which is an extract from a speech by Senator Gallinger, wherein is given the testimony of many physicians on the effects of beer. These leaflets may be

had for the asking from your member of Congress. They may be used with good effect on temperance day.

It is interesting to know of what is called the "Zone de Prohibition" in Africa, where sixteen nations, in a vast territory reaching from one sea to the other, have banded together to protect the people from alcohol.

5. Use the Temperance Pledge Card. I am aware there are some who do not believe in pledges; I do. The positive pledge, however, is preferable to the negative one. Instead of asking the scholars not to do a thing, ask them to do something. It is a good thing for anybody to sign a card which says, "I will not be a drunkard"; it is a great deal better to sign a card which says, "I will do all I can to keep myself and others from being drunkards." One of the pledges which has been greatly blessed is called "A Declaration of Independence." Its wording is as follows:—"For love of Christ and country I hereby make my declaration of independence against King Alcohol; I pledge myself never to use intoxicating liquor as a drink, and I promise to do all I can to end the drink habit and the liquor traffic." The original of this pledge was painted in St. Louis by a drinking man, and he was the first one to sign the pledge containing these words. It is a good thing to have a large copy of the pledge hung in the schoolroom.

According to all the records obtainable, only about 500,000 of the 12,000,000 or more Sunday-school people in the United States have signed the temperance pledge—that is, *only one in twenty-four*. We recommend that the names of all pledge signers be kept in some permanent form. In some schools the pledge cards are strung to-

gether with coloured ribbons and used to decorate the room on temperance day.

6. It is sometimes desirable to have a union rally of the schools in your town or neighbourhood on the World's Temperance Sunday, which falls in November of each year. At that time it is well to have some good speakers present. The schools should meet *en masse* and sing appropriate music and have appropriate exercises throughout. These meetings create a large interest. I would not recommend them every quarter, but certainly on the annual temperance day this method might be used with profit. In one such meeting there were four men who spoke. The first was a merchant; the second a judge; the third a physician; the fourth a coroner. They each laid stress upon the importance of total abstinence from different standpoints; the industrial, the criminal, the hygienic and medical, while the coroner referred to many whose bodies came to him as the result of intemperance.

7. Personal illustrations are sometimes very helpful; but they should be used with much care. One superintendent of whom we know, made a very effective talk in his Sunday-school on "Thirty-five men of our town whom I have known." He spoke of thirty-five men, not by name, however, telling how one after the other went down because of the drink habit. There are times when personal applications are most telling. Nothing is more effective than a timely, local illustration. Seven caskets lay side by side in a Baptist church in our city, and the minister was to preach the funeral sermons of seven of his own young people. It was really one sermon. These young people had been out sailing and were run down

by a tug and drowned. Why? Because the man in charge of the tug was drunk. No wise superintendent would allow an opportunity like this to go by without enforcing the temperance lesson with this awful illustration. Personal illustrations are plentiful; the papers are full of them, and you do not need to go out of your own locality to see them with your own eyes.

8. It is sometimes well to use illustrations which appeal to the eye. Large numbers of these are available. Two lines may be drawn on the blackboard, one representing the churches and another representing the saloons, giving a certain number of inches to each church or saloon showing their numerical relation to each other. There are also chemical illustrations which are helpful, as well as pictures showing the effects of alcohol upon the stomach, etc. One of the best devices I know of is the following:—Use different coloured ribbons of varying lengths to represent the amount of money spent annually for different purposes. For example, the annual expenditure in the United States for the various items named is approximately as follows:—

Foreign missionary work	$7,500,000.00
Chewing gum	11,000,000.00
Millinery	80,000,000.00
Confectionery	178,000,000.00
Home church work	250,000,000.00
Bread	600,000,000.00
Jewelry and Plate	700,000,000.00
Tobacco	750,000,000.00
Intoxicating Drink	1,250,000,000.00

If the ribbon representing the first item is made an inch in length, then the ribbon representing confectionery,

for instance, would be about twenty-four inches long, while the ribbon representing the drink bill would be nearly fourteen feet long. This is a very telling illustration when properly used. Anybody can make the device.

9. Fix your temperance teaching in song. The general exercises of the school can be changed so as to introduce a number of temperance songs. As a rule, one will remember a song longer than a lesson taught. One song well selected and used, not once alone and then discarded, but used over and over so that it identifies itself with temperance Sunday, has an excellent influence. I asked two temperance specialists what song above all others they would recommend for such use? They both gave the same answer, though neither knew what the other had said. The song they recommended was, "Yield Not to Temptation." "Have Courage, My Boy, to Say, 'No'" is also a good song for such purposes. I remember when a boy learning a temperance song entitled, "The Cold Water Army."

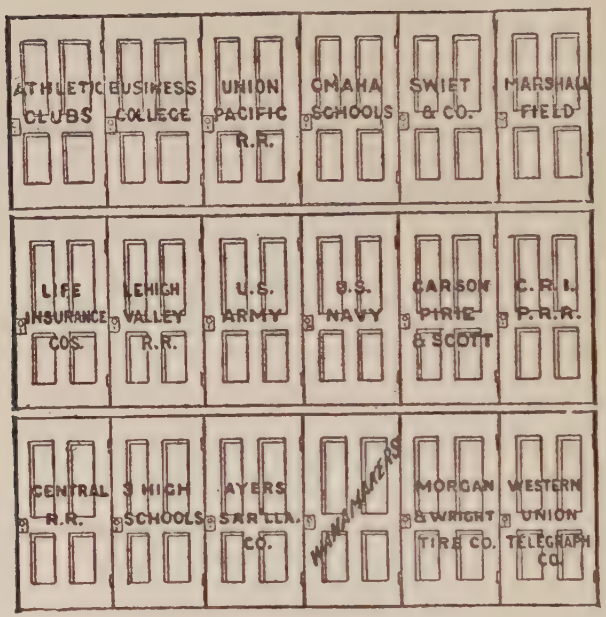
10. There should be in the Sunday-school library some temperance books, well chosen, appropriate, and selected especially for scholars, while there should be others especially for teachers. The teachers' books should be rather of a reference character so that illustrations may be secured from them. One excellent book of this kind is entitled "Protection of Native Races Against Rum and Alcohol." Many other good books might be named.

The above methods of observing Temperance Day are given as suggestive only. It is desirable to have variety and not to observe all temperance days in the same

fashion. It is well to try to teach temperance in your Sunday-school so that the boys and girls themselves may be free from the drink habit; but it is well also so to instruct the school that it may become a great power to free the world from the drink habit. Our schools have an influence over those in legislative authority and should not be slow to exercise it. Many a temperance measure has been carried because the churches and Sunday-schools set about it to bring the proper pressure to bear upon their legislators.

In this connection the cigarette habit should also be treated. Not long ago I made this announcement in our own school: "A business man of our city asked me to recommend to him a bright, young boy, who should enter his office with the prospect of working up to a secretaryship. He asked me if we had such a boy in our school? I told him that we had one such boy that I called to mind, but I could not recommend him because he was a cigarette smoker." It is well to call attention to the closed doors of factories, and business houses all over the country where cigarette smokers will not be employed. Thousands of our boys are ruining themselves with these "coffin nails," and our large business concerns are saying plainly that they will not employ cigarette smokers in any capacity. Several states have by legislation prohibited their sale. On the following page is given an illustration which appeared in *The Sunday School Times*, and is used with their permission, picturing some of the doors which are closed to the cigarette smoker. The article referred to was written by Mrs. Zillah Foster Stevens of St. Louis.

SOME OF THE MANY DOORS THAT ARE CLOSED TO-DAY AGAINST SMOKERS OF CIGARETTES



On the last temperance Sunday the writer was talking to the primary children of his school urging them never to take the first drink. Just behind him sat a fine looking man with a kind and genial face, an officer in that same primary department. He spoke up and said: "Tell them about the cigarette. We have more trouble with children smoking cigarettes than from any other cause. They lead to all that's bad." And who is this man and why this caution about cigarettes? He is at present and has been for years one of the detectives in

the employ of our city. He knows what he is talking about. Would that all detectives were found in the Sunday-school, and would that all of us were doing the valiant work for God that this same detective is doing.

XX

DECISION DAY

Decision Day is generally understood to be a specific day appointed in advance, for which preparation is made, and on which definite efforts are put forth to secure decisions for Christ on the part of the Sunday-school scholars. Frequently the State or the Provincial Association will select a given day and this will be known everywhere within their borders as Decision Day. At the same time, of course any school is at liberty to observe Decision Day at any time it may choose.

That there is great need of securing a decision for Christ at an early age in the life of the child there can be no doubt. Speaking generally the age of twenty marks the dead-line; if the children are not brought to Christ before that time the chances are that they will not be brought at all.

Objections. There are those who object to Decision Day for various reasons. One objection is that its methods are too mechanical. This is an objection not altogether without foundation and it should receive careful thought. That there is a dangerous tendency towards mechanical methods no one can doubt. But it is always easy to make the method of more importance than the motive. The remedy lies largely in the hands of the superintendent. First, he should not postpone all efforts to secure immediate decisions because there is a Decision

Day coming; if he does, the chances are that the Decision Day will amount to very little when it does come. Then, in the program and conduct of the day he must see that there is no rattle of machinery. There should be reverence and the awe of dealing with souls. The sense of eternity should subdue the movements of all concerned. The decision must be aided and made more solemn by the program and the method followed.

Another objection often heard is that every day should be Decision Day. To this also we quite agree. But is it not true that every day should be a thanksgiving day? Yet we are not prepared to drop our annual Thanksgiving Day from the calendar. Those who make this objection are generally silenced by the question, "Is every day Decision Day in your Sunday-school?" However, we do well ourselves to endeavour to answer this question in the affirmative, whether we observe Decision Day or not.

A Few Suggestions. *1. Do not make rules.* What we need is not methods but men; not rules, but hearts set on fire. It will not do to be mechanical in our methods of soul-winning. Not all are to be reached in the same manner. The influences which will bring one to a decision will have no effect upon another. Not all of our scholars are to be converted in the same manner. Samuel was dedicated to God before he was born; Peter was brought in by another; Paul was suddenly arrested when in open and violent rebellion against God; Cornelius was saved in answer to prayer; the jailer in a great fright; and Timothy came to Christ as a boy through the teaching of a godly mother.

2. The Personal Element. God pays a premium for

the living teacher. The gospel enters the heart not so much by words as by wedges and the thin edge of the wedge is a life. The printed page is good; but the living voice is better. We see Philip at the command of God hurrying southward to join himself to the Ethiopian in the chariot. The traveller is reading a choice portion of God's Word; but he needs the living voice of a living teacher. Then, it should be remembered that the teacher cannot lead scholars into experiences with which he is himself unfamiliar.

Before Decision Day. If a particular decision day is to be observed, it should be appointed some time in advance. Much depends on the preparation that is made in the intervening period. The pastor and superintendent must work together. It would be well to call the teachers together frequently and lay before them your purposes and plans. There should be much prayer and instruction while the burden of soul-winning is laid upon the hearts of the teachers to the fullest extent possible. Both pastor and superintendent should explain to the teachers the best methods of using the Bible in soul-winning. It would be well for the teachers to read such books as "Spiritual Life in the Sunday-school," "Individual Work for Individuals," etc. A proper atmosphere must be created in the school. Shortly before the day arrives, the pastor might preach a sermon on the importance of early decision, especially laying upon the hearts of the parents their obligation to their own children in this regard. Conditions will need to be studied very carefully. The teachers' meeting will become the place of conference and the seat of power. Indeed almost everything, so far as human agency is concerned,

depends upon the teacher in this matter. It is to them a great, an unusual opportunity, one which they need to be helped to meet. Let the teachers take unusual pains to get close to their scholars. The best way to do this is by a personal visit in which they may express their deep interest in the eternal welfare of the scholar. If the teacher cannot visit, then he should write; and he can always pray. The teacher who is himself right with God, and who is really anxious for the conversion of his scholars will have the best success. There will need to be much heart searching and possibly repentance on the part of the workers themselves, for only clean vessels can bear the messages of God. Try to secure decisions before decision day, for the best decision day is one on which decisions are declared rather than made. Some have even suggested the changing of the name to "Witnessing Day."

I would not announce decision day at any time in the Sunday-school. Superintendent and teachers should talk a great deal about decisions, but not much about decision day. When the school opens the scholars should not know that there is concerted action to this particular end throughout the room; but the officers and teachers should know; the scholars will soon feel it.

On Decision Day. If possible have a prayer service before the beginning of the school. Open the school very reverently and prayerfully, avoiding as far as possible all items of business and anything that would distract attention. Let the music be especially appropriate and familiar. Have more prayer than usual in the opening exercises. If the regular lesson of the day is

appropriate, use that; if not, use something else. The services should be cheerful, yet serious. Pastor and superintendent might both speak of their desire that souls should be saved. Talk plainly and lovingly. Give the teachers ample time to talk with their scholars and see that they are not interrupted on any account. The teacher should have large faith while he is teaching —not only faith in God but faith in His word and faith in his pupils. One reason we do not see larger results is because we do not in faith expect them.

Do not use wrong motives. Put first things first. Do not give the scholars the impression that church membership is the end of all your work; it is good, but it is not the most important thing. What we wish to secure is their decision for the Lord Jesus Christ; then all of these other things will take care of themselves. Of course we wish to teach towards the church; the scholars when converted should all become members of the church. This should be made very plain, for it is very important; yet it is not the first thing nor the most important. If a decision day card is used, the teacher will do well to keep the signed card until the following Sunday, giving the scholar a blank card to take home so that he may know just what he has signed. On the following Sunday, if the scholar is still of the same mind and willing to go forward with his profession, the card may be surrendered to the superintendent.

It ought to be said that the Sunday-school class is not the best place to do personal work for Christ. While many are reached in that way the conditions are far from the best. As a rule, teacher and scholar should be alone.

The teacher should seek such opportunities, by inviting the scholars to his home one at a time; or calling at their homes, or meeting them elsewhere. Many a soul has been won for God by an earnest word, on the street, in the car, across the counter, but not usually when others are present listening to the conversation.

The following form of card is very simple and has been largely used by Dr. J. Wilbur Chapman and in many Sunday-schools.

ACKNOWLEDGMENT CARD.

I do acknowledge Jesus Christ as my Saviour.

It is my honest purpose to serve Him all my life.

Scholar's Name . . . . . .

Address . . . . . .

Teacher's Name . . . . . .

Date . . . . . Class No. . . . . .

At the close of the lesson period, when the school is reassembled, after the singing of an appropriate hymn and a season of prayer, have testimonies from those who have decided for Christ, and then words from the teachers giving their experience. Encourage the young disciples to testify for Christ at every opportunity. The pastor or superintendent should refer to the decisions that have been made giving the scholars some helpful instruction as to how to put in practice their new pro-

fession. This is one of the most important features of decision day, and should not be overlooked or neglected.

After Decision Day. Now comes the real work. Almost everything depends upon the teaching and training —the shepherding given to these disciples. It will be well to have three lists of the names of those who have signed decision day cards, or who have in any other way made their decision known. One list should be given to the pastor, another to the superintendent and the third kept by the teacher. Use these lists in a systematic effort to instruct, train and lead these scholars into the kingdom and its service. Keep very close to them; have disciples' meetings frequently. This is a choice opportunity for the pastor to give much needed instruction. It is alarming to know how many are lost to the church and to Christ because of the failure at this point; failure to give timely instruction and helpful counsel.

The Use of the Bible. On decision day and on every other occasion when efforts are being made to win souls for Christ we need to have in hand, with firm grasp, the "sword of the Spirit." It has been placed in our hands for this purpose; but how clumsy many of us are in handling it. The following arrangement of verses in dealing with souls has been greatly blessed in the past and we give it here by way of suggestion to our readers. They are placed in proper order.

Romans 3 : 23. For all have sinned and come short of the glory of God. All have sinned; this is the common starting point and the next step cannot be taken until this condition of sin is realized on the part of the scholar.

Galatians 5 : 19–21. Now the works of the flesh are

manifest, which are these ; Adultery, fornication, uncleanness, lasciviousness, idolatry, witchcraft, hatred, variance, emulations, wrath, strife, seditions, heresies, envyings, murders, drunkenness, revellings, and such like : of the which I tell you before, as I have also told you in time past, that they which do such things shall not inherit the kingdom of God. One of the results of sin is that it closes the gates of heaven. None who do these things enumerated have any part there.

Acts 4 : 12. Neither is there salvation in any other ; for there is none other name under heaven given among men, whereby we must be saved. Jesus is the only way of escape and that way is at hand and always ready.

John 6 : 37. All that the Father giveth Me shall come to Me ; and him that cometh to Me I will in no wise cast out. He will receive any who come to Him. There are no favouritisms ; all have an equal chance.

Matthew 11 : 28. Come unto Me, all ye that labour and are heavy laden, and I will give you rest. Not only will all be received who come to Him, but He urgently invites all to come. It is His constant attitude towards us ; He is pleading continually.

2 Corinthians 6 : 2. For He saith, I have heard thee in a time accepted, and in the day of salvation have I succoured thee : behold, now is the accepted time ; behold, now is the day of salvation.

Hebrews 4 : 7. Again, He limiteth a certain day, saying in David, To-day, after so long a time ; as it is said, To-day if ye will hear His voice, harden not your hearts. He wants us to come now, to-day.

Acts 16 : 31. And they said, Believe on the Lord Jesus Christ, and thou shalt be saved, and thy house.

This tells us how we may come to Him, simply by believing in His name and surrendering ourselves fully to Him.

Many souls have been led step by step from sin into the light of the glorious liberty of Jesus Christ by the use of these verses in the order named. There are many other verses and passages that are just as good and possibly better, but these have been wonderfully blessed.

XXI

THE BOYS' MESSENGER SERVICE

The boys of our Sunday-schools, if wisely directed, make our best helpers. They are full of life and energy, and if this energy is properly utilized, it means much for the welfare of the school and even more for that of the boys. The messenger service has come to be one of the regular features of the organized Sunday-school work in some states. The boys like organization. They are just at that age where the "clan" or "gang" spirit is strongest, and all that is needed is careful direction on the part of a competent manager who is a friend of boys. The benefits of such an organization among the boys are many. It holds them in the Sunday-school and trains them for more important work in later years. The boys soon come to feel that they are doing something worth while. They become feet and hands for the pastor and superintendent. The service they can render is almost unlimited; perhaps the most important is that of carrying messages to absent scholars. They can also distribute printed matter from house to house; carry invitations to residences and offices, and deliver the home-department quarterlies and other printed matter. In our Sunday-school the boys are called Messenger Cadets.

They are organized with the following officers: —

A Commander. This is always the superintendent of the Sunday-school.

A Vice-Commander. This is some associate, really appointed by the superintendent, though elected by the boys themselves. He meets with the boys every time they meet and has general direction over them.

Then they have a president, vice-president, secretary and treasurer, elected from among the boys. Their duties are those usual to such offices.

They also have a captain and a lieutenant who direct the boys in their field work while they are delivering messages. Below is given the outline of what is known as "The Messenger Cadet Red Book." Every boy has a copy of the red book and must become familiar with its contents and comply with its requirements.

Messenger Cadet Red Book

1. Q. What is a Messenger?
   A. A Messenger is one who has received a Message.

2. Q. What is he to do with his Message?
   A. He is to carry the Message to the person to whom it is directed.

3. Q. How should a Messenger go with his Message?
   A. He should go in haste and not stop to talk with any one on the way.

The Messenger Cadets

4. Q. How should he present his Message?
   A. He should present his Message politely, with his cap in his hand.

5. Q. What should he do after delivering his Message?
   A. He should ask for a Reply and wait for it.

6. Q. When he receives the Reply, what should he say?
   A. He should say: "I thank you."

7. Q. If no one is at home, what should he do?
   A. He should fill out a Service Slip, put it inside the Message and put both, with an envelope addressed to the Superintendent, in the Mail-box or under the Door. Then he should write on the Carrier-envelope: "Not at Home."

8. Q. If he cannot get a Reply at once, what should he say?
   A. He should say: "Shall I call again, or will you mail your Reply to our Superintendent?" If the person prefers to mail it, leave an envelope addressed to the Superintendent, and write on the Carrier-envelope: "Will mail reply."

9. Q. If the person has moved, what should the Messenger do?
   A. He should try to find out from the neighbours the new address and write on the Carrier-envelope: "Moved to ———." If the new location is in his district he should deliver the Message.

10. Q. If a Messenger is sick or for any reason cannot take his Messages on Sunday, what should he do?
A. As soon as he knows he cannot be present he should inform the Superintendent, so some one else can take his place.

11. Q. If a Messenger is absent for two Sundays without a good excuse, what should he do?
A. He forfeits his membership, and should send in his cap and badge, and all supplies, so that another boy can take his place who can be depended on like a good soldier.

12. Q. What other duties have the Messenger Cadets?
A. They should attend, if possible, all regular and called meetings, and at the end of each quarter assist in distributing the Home Department Supplies under the direction of the Superintendent of that department.

13. Q. What should a Messenger be?
A. He should be a gentleman everywhere and always. He should not use tobacco nor bad language. He should always remember our Messenger Cadet motto:

"Go—I Am With You."

The message delivered to absent scholars is printed in the form of a regular telegraph message and is as follows:—

FORM

THE MESSENGER CADET SERVICE

OF THE WASHINGTON STREET CONGREGATIONAL SUNDAY SCHOOL, TOLEDO, OHIO

Is the Transmitter TO YOU of this Repeated

MESSAGE

NUMBER	SENT BY	RECEIVED BY	CHECK
42	ML	YOU	PAID

HEB. 10:25

DEAR FRIEND:—

THIS MESSAGE is handed to you by one of our gentlemanly Messenger Cadets, to let you know of our regret at your absence from the Sunday-school to-day, and to express the hope that you are not sick. "Every member present every Sunday" is our aim, you know.

Please let us know on the accompanying blank the cause of your absence.

We trust you can be with us next Sunday.

Sincerely Your Superintendent,

Marion Lawrance

Attached to one end of this message, though perforated for the purpose of tearing off, is a slip with a place for the name of the absent scholar, and on the back of the same slip a place for the absent scholar to indicate the reason for his absence. When the message is folded ready to deliver, it appears as in figure 1 below.

MESSAGE

NAME..... .....

ADDRESS.....

CLASS..... *DEPARTMENT*.....

DATE.....

Kindly fill out back of above slip, then detach it, and return it by the Messenger or by mail. (Marion Lawrance, 429 Hicks Street.)

Figure 1.

The slip signed and returned by the absent scholar to the messenger boy reads as in figure 2.

TO THE SUPERINTENDENT

The cause of my absence was: .....

....

I will be present next Sunday if possible.

NAME..... .....

Figure 2.

When the cadet calls at the home of the absent scholar and there is no one at home, he puts the "Service Slip" (figure 3) under the door or in the mail-box.

MESSENGER CADET SERVICE SLIP

Dear Friend:—

As a Messenger Cadet, I called at your house to-day with a message, which I leave, as I am unable to see you. Will you kindly fill out the blanks as requested and mail to our superintendent, using the addressed envelope, or if you prefer me to call again for it, please let me know and oblige,

Yours for the Sunday School,

.....Messenger Cadet

No.....Street

Figure 3.

The boys meet in the superintendent's room at the church on the afternoon of alternate Sundays. At the close of Sunday-school on those Sundays, the secretaries of the various departments address the messages to be delivered to absentees. Teachers indicate beforehand by a check mark on their class cards the scholars to whom they wish the messages sent.

The messages from each department are gathered by the captain and lieutenant of the cadets, who take them home and between that time and the hour of meeting in the afternoon, arrange them in convenient routes, placing

together those of one locality ready for one boy to take. Each cadet is given enough messages to keep him occupied for an hour or an hour and a half. His messages are placed in a large manilla envelope known as the "Carrier Envelope" and the street numbers placed in proper order on the outside of the envelope in blanks left for that purpose, so that he can call on all of them in the shortest space of time. The slips, filled out and handed back to the cadet by the absentees, are placed in this envelope. On the outside of the "carrier envelope" the cadets write such items of information as "not at home," "removed," "quarantine," etc. After completing their rounds the cadets take their "carrier envelopes" back to the church and drop them through the door into a mail-box placed there for that purpose.

In the evening the vice-commander takes these envelopes from the box and reviews the slips sent in by the absentees, and the information written on the outside of the envelopes. From this there always develops some facts which should be reported to the department superintendents, such, for instance, as wrong addresses, removals from the city, unreported sickness, etc., etc. The boys are supposed while on duty to wear white caps with the words "Messenger Cadets" printed on the front. They also have buttons with the initials M. C. upon them. They are often publicly recognized in some pleasing way. Occasionally they are given a banquet. Then again some special music or a short interesting talk is given to them at regular meeting times before they take up their "business." Their meetings are conducted in a businesslike way and devotional exercises are always held, led by the commander or more frequently

by the vice-commander. When the meeting adjourns and they are all ready to start upon their errands they repeat together their motto,

"GO—I AM WITH YOU."

The boys like the work and take great interest in it. They do good and they get more good. Some day many of them will occupy important positions in the church. They are training for that now.

XXII

THAT BIG BOY AND HOW TO DEAL WITH HIM

The problem of the big boy is ever present with us; it is not settled either by books or by lectures. Every boy brings his own problem with him and must be dealt with individually. Rules are good by way of suggestion; but rules which are made in the study are often revised when we come into the living presence of the real boy. The boy and the girl are both alike to God; but the boy needs our greater care for the reason that he is earlier and oftener and more continually out from under the influences of home and mother.

Satan's keenest arrows seem to be directed against the boy. The liquor dealers' association in one of our central states employed a man at a good salary (I am informed), to distribute brandy drops to the boys as they came out of the public schools in order to create an appetite for drink. A saloon-keeper was discovered sprinkling the sidewalk with sawdust and then sprinkling the sawdust with beer. When asked the purpose of this he said, "The boys from school will be passing here presently. I want to make customers out of them by getting them used to the smell of beer." The boys are thrown with bad men whose language is often foul. They are given bad books to read and shown obscene pictures, all calculated to stain their boyish innocency and make them bad. The gauntlet through which the boys must run if they

are to become honourable men is terrible to contemplate.

In a convention of liquor dealers in Ohio one speaker concluded his address with these words: "The success of our business is dependent largely upon the creation of appetite for drink. Men who drink liquor, like others, will die and if there is no new appetite created our counters will be as empty as our coffers. Our children must go hungry or we must change our business to that of some other more remunerative. The open field for the creation of appetite is among the boys. After men have grown and their habits are formed, they rarely ever change in this regard. It will be needful therefore that missionary work be done among the boys, and I make a suggestion, gentlemen, that nickels expended in treats for the boys now will return in dollars to your tills after the appetite has been formed. ABOVE ALL THINGS CREATE APPETITE."

A young man about eighteen years of age committed suicide in a drunken brawl. Two hundred mothers went to look at his body, each to see if it was her boy. Most of the criminals in our penal institutions enter there as boys and young men between eighteen and twenty-three.

These pictures are terrible to look upon; but the stream of woe will continue to flow on until Sunday-school workers and Christian men and women are aroused to the importance of saving the boys.

The Sunday-school has an important part in this matter. The warden of one of our penitentiaries said the other day, "There are nine hundred and four boys and men in our penitentiary. All are asked the same

questions when they are received. Ten of this number said they had attended Sunday-school regularly; eighty-five said they had attended irregularly and eight hundred and nine said they never went to Sunday-school."

Captain Steele, a police captain of New York City, said some time ago, "In twenty-five years I have never had a man or woman brought before me for trial that I did not ask the question, 'Do you attend Sunday-school?' Not one had attended Sunday-school regularly. If I could get the parents of America to keep their children in Sunday-school regularly until fifteen years of age, I believe they could be saved."

W. A. Hillis, superintendent of the American Sunday School Union for Ohio, Indiana and Michigan, gives this testimony: "In my work of nearly eleven years in twelve different states, I have found but ten persons who were Christians and who had not attended Sunday-school before they were twelve years of age; in the same congregations I have found more than ten thousand people who were Christians that attended Sunday-school before they were twelve years of age."

The boys are not in the Sunday-school in the proportion they ought to be. Take the country over, we presume it is safe to say that in the Sunday-schools there are three girls of the "teen" period to one boy in the same period. Of the five-hundred-thousand youth of day-school age in one state not in any Sunday-school whatever it has been carefully estimated that three-hundred-thousand of them are boys between twelve and twenty-one.

There must be a reason for this. Boys will go where they want to go. It is not difficult to secure an audience

of boys at a baseball game. Perhaps we could learn some lessons for our Sunday-school work from the baseball game. Certainly the players are all in earnest and are all specially trained for the position they occupy. They throw themselves into their work with all the vigour they possess and the boys who are looking on understand the game.

Parents are partly to blame for the absence of the boys from our Sunday-schools. This is especially true of the fathers. The best way of which I know to hold big boys in the Sunday-school is to build a wall of fathers between them and the door.

Church members are also to blame in a large measure. Statistics show that, taking the country as a whole, only about one church member in five is a regular attendant at the Sunday-school. No wonder the big boys get an idea that it is not the place for them when they do not see there the men with whom they are acquainted. If our Sunday-schools presented the continuous and wholesome picture of large classes of men and women, in regular attendance, including the very cream of the community, the boys would get no such idea as they have to-day concerning them.

Then the superintendents are sometimes at fault. Many of them conduct their Sunday-schools as if all the people present were children. They address the Sunday-school as "Dear Children" forgetting for the time being that the young lad who has put on long pants and begun to rub his upper lip is no longer a child. Many of these big boys are talked out and sung out of the Sunday-school by baby-talk and baby-songs. It is a mistake to give "pipe-organ talk" to adults and "jew's-

harp talk" to boys. It is all right to be *childlike;* it is all wrong to be *childish* in the Sunday-school.

The big boys can be brought into Sunday-school. There are hundreds of Sunday-schools all over this country, representing city, town, village and country, where may be found more boys than girls. This is not usually the case, however, and when it is the case there is always an adequate reason for it.

The superintendent of one such school when asked the secret of his success simply said, "Go after them"; a pastor of such a school in New Jersey when asked the same question by the writer said, "Make them know you want them." Dr. Peloubet, the lesson-help writer, says, the remedy is to "Have a good meal ready when you ring the bell." Others who have made a success along this line give us these suggestions: "Make them welcome"; "Send the big boys after big boys"; "Treat them like men"; "Make the school worth while"; "Make it a business to get them"; "Make the school hard to get into."

The old saying, "Put the cookies on the lower shelf" savours a good deal of antiquity, but not a great deal of common sense. When I was a boy the cookies I wanted most of all were those that I had to climb on a chair to get. There is a principle here we have been forgetting in our Sunday-school work. The more of honest endeavour we require on the part of our Sunday-school scholars the more anxious others will be to join. It is natural to want to belong to something that is worth while. Those who desire to make a success in securing and holding the boys will find that it lies in the direction of the following suggestions: —

1. Go after the boys systematically; make it a business.

2. Go after the boys personally. Nothing can equal a personal invitation. Printed matter is good. A one-cent circular has its value; but it plainly says, "I am not worth two cents."

3. Go after them persistently; never give up. Many a scholar has been secured after weeks, and sometimes months of continuous effort.

What is the secret of success in *securing* and *holding* these big boys? If we could answer this question satisfactorily to our readers, we should be very happy. There is no royal road to success. The best we can do is to offer some suggestions which have been found very helpful in this regard.

1. *Believe in Boys.* In many communities all the evil that is done is laid at the door of the "bad boy." We hear very much about the "bad boy." Every Sunday-school, every community, has its "bad boy." It is enough to make boys bad to call them so continually. One of the reasons why they are bad is because they are not always given the same amount of kind consideration which is accorded to the girls of the same homes. We should discriminate between boisterousness and maliciousness; between animal life and meanness. Boys do not learn to do evil in a good home. There are many other doors open for him, however, and if his home is not attractive, he will find these doors and enter in. The following poem appeared in the *Boston Transcript* and is very suggestive.

No Place for the Boys.

What can a boy do, and where can a boy stay,
If he is always told to get out of the way?
He cannot sit here, and he must not stand there,
The cushions that cover that fine rocking-chair
Were put there, of course, to be seen and admired;
A boy has no business to ever be tired.
The beautiful roses and flowers that bloom
On the floor of the darkened and delicate room,
Are made not to walk on—at least, not by boys;
The house is no place, anyway, for their noise.

Yet boys must walk somewhere; and what if their feet,
Sent out of our houses, sent into the street,
Should step round the corner and pause at the door,
Where other boys' feet have paused often before;
Should pass through the gateway of glittering light,
Where jokes that are merry and songs that are bright,
Ring out a warm welcome with flattering voice,
And temptingly say, "Here's a place for the boys."
Ah, what if they should? What if your boy or mine
Should cross o'er the threshold which marks out the line
'Twixt virtue and vice, 'twixt pureness and sin,
And leave all his innocent boyhood within.

O, what if they should, because you and I
While the days and the months and the years hurry by,
Are too busy with cares and with life's fleeting joys
To make round our hearthstone a place for the boys?
There's a place for the boys. They'll find it somewhere;
And if our own homes are too daintily fair
For the touch of their fingers, the tread of their feet,
They'll find it, and find it alas in the street,
'Mid the gildings of sin and the glitter of vice;
And with heartaches and longings we pay a dear price
For the getting of gain that our lifetime employs,
If we fail to provide a good place for the boys.

2. Be Interested in What Boys are Interested in. This is a principle which applies alike in business, in politics and in religion. If you desire to secure the interest of anybody the quickest and best way is to manifest an interest in that in which he is interested. A teacher who was late to his class found the boys busily engaged talking about the baseball score of the game the day before. He abruptly and peremptorily quieted them, saying that this was Sunday-school and not a place to talk baseball. One boy said to his neighbour, "All right, if he don't want to hear baseball we don't want to hear Bible and that settles it"; and it did settle it. That teacher could do very little with those boys that day. He should have talked about baseball because they were talking about it. Had he manifested an interest in the game and thus found the point of contact with that class, he could have done a great deal more good than by following the course he did. One teacher of whom I know makes a business of watching for articles in the magazines and elsewhere which will please his boys. That last interesting article on electricity is passed over to Charley because Charley is making a study of that subject. Charley will attend the Sunday-school next Sunday and listen to his teacher. The principle applies everywhere.

3. Give the Boys Something to do. A healthy boy must be busy. If his energies are not directed in proper channels they will find other channels. This trait of boyhood is ample justification for class organization. It sets before the boy some definite object to be attained, social, physical, literary or some other object. Organized classes are multiplying rapidly in all parts of the country

and especially among boys and young men. Some classes are even incorporated under the laws of the state in which they are located. This is not necessary, but it shows to what extent class organization has been carried. Some classes have buildings and rooms of their own, also libraries, reading rooms, savings banks, employment bureau, insurance departments, etc. Class organization has done very much to solve the problem of the "big boy" and the young man in the Sunday-school.

4. *Know the Boys by Name.* It is time well spent to get acquainted with the boys. A teacher who knows his boys on Sunday and fails to recognize them during the week and in their working clothes will have little influence with them. One of the keenest rebukes I ever received was from a boy in our own school. He was delivering groceries and I did not recognize him as I admitted him to the back door; I had only seen him in his Sunday clothes. There was quite a little surprise in his tone, if not in his words, when he said, "Mr. Lawrance, you don't know me; do you?" Learn to put faces and names together. It is well also to remember that boys are not very fond of nicknames, especially childish nicknames. "Bub" is an abomination.

5. *Don't "Don't" the Boys.* Teach positively and not negatively. Instead of telling a boy that he should not read the book he is reading because it is bad, compliment him because he loves to read; then recommend a good book and see that he gets it. Too many of us are like the mother who said to her servant, "Mary, go and see what the children are doing and tell them they mustn't." "Johnny Don't" belongs to a large family.

6. *Don't Treat All Boys Alike.* They are not

machines; each has his peculiarities. No two can be reached by exactly the same process. One needs argument; another, persuasion; another, many words; and still another none. Study the boys as a farmer studies his soil and familiarize yourself with their peculiarities. A mother who had raised seven boys was asked to give her method. "Why," said she, "I had seven methods." Every wise mother knows just what this meant.

7. *Allow for Animal Spirits.* Boys are full of them. Instead of trying to cram a four-quart boy into a pint pot, it is better to recognize his God-given activity and try to direct it into proper channels. It is just as necessary for him to be active as it is for him to eat. They are in the awkward age; they have two more hands and two more feet than they know what to do with. Do not criticise every little thing they do; and don't call mischief meanness, for it is not always that. I sometimes think teachers of boys of this age ought to have one blind eye.

8. *Be Tactful with the Boys.* Tact is that quality which makes one master of the situation. It is something like that quality in a cat which makes him light on his feet when you drop him. Tact is often a short cut to success and frequently causes the teacher to leave the path he had marked out as his course for that day and start to cut cross lots. This is justifiable and indeed often necessary in order to reach the boys. Tact is never intelligent without a knowledge of the scholar. It is an art worth cultivating.

9. *Keep Close to the Boys.* Be a friend to them; remember you are far more than an instructor. Do not make the lessons a whip to drive them with. One

teacher, when asked the secret of his success with his boys, says: "I won my boys by taking walks with them." Meet them during the week. Be interested in their every-day affairs. Go to their homes, or stores, or shops. Invite them to your home occasionally. It pays. Some one has said, "There is more grace than grease in a doughnut if given to the scholar in the teacher's home."

10. Give These Boys Men Teachers. A boy's ideal is a man, a girl's ideal is a woman. During these years when character is being solidified and habits are being fixed, the right kind of a man as teacher can do more for the boys than a woman can. Please observe I said,—the *right kind of a man* as teacher. Many classes of boys have lady teachers who are doing infinitely more for them than many men could do. Some of the most notable organized classes of young men in the country are taught by women. The principle holds, however, that other things being equal, it is better to have a man teacher for boys in the "teen" age. The reasons for this are obvious.

11. Sympathize with the Boys. They need it. They miss it when it is withheld. They were used to it as little children and they long for it as big boys, but they are too proud to admit it. Boys of this age are not understood. They are passing through physical changes which they themselves do not understand. It is the most sensitive and trying period in their lives. Many boys, and girls, too, for the matter of that, are leading lives of sin and shame for the lack of a word of sympathy at this critical time. Benjamin West, the great painter, drew a crude picture upon the floor. Many a mother would

have scolded her boy for marking up the floor in that fashion, but his mother saw the embryo artist and pressing a kiss upon his lips commended him for his drawing. Many years afterwards the great painter said, "My mother's kiss made me a painter."

Many a boy goes out in the back yard and hugs his pet dog because his mother does not hug him. A beautiful incident is told in connection with the battle of El Caney during the Spanish-American War. As they were entering into battle, a young, smooth-faced, girlish-looking boy about eighteen years of age became frightened, and throwing himself upon the ground began to cry like a child. His comrades were ashamed of him. Some of them told him he was a disgrace to the uniform he wore, and to the company he was in. He confessed it was so, but said he could not help it. General Chaffee came riding along at that time with the great responsibility of that battle upon him; his keen eye, however, observed the boy. He dismounted and asked the boy what was the trouble. The boy plainly told him that he was afraid. The great general placed his hand upon his shoulder saying, "Look here, my lad, I see a good soldier buttoned up in that jacket. Get up and take your gun and fall in line with the other boys, they'll not be ashamed of you when the sun goes down." The boy turned and took the general by the hand and thanked him for his words of sympathy, then seized his gun, found his place, and held it, too. It is said that when the battle was over, this boy was found still firing, using but one arm, the other one being disabled by a bullet in the shoulder. It was the word of sympathy that saved him.

The following lines from Coventry Patmore are very pathetic and significant.

"My little son, who looked from thoughtful eyes,
And moved and spoke in quiet grown-up wise,
Having my law the seventh time disobeyed,
I struck him, and dismissed
With hard words, and unkissed,—
His mother, who was patient, being dead.
Then, fearing lest his grief should hinder sleep,
I visited his bed,
But found him slumbering deep,
With darkened eyelids, and their lashes yet
From his late sobbing wet.
And I, with moan,
Kissing away his tears, left others of my own;
For, on a table drawn beside his head,
He had put, within his reach,
A box of counters and a red-veined stone,
A piece of glass abraded by the beach,
And six or seven shells,
A bottle with bluebells,
And two French copper coins, ranged there with
careful art,
To comfort his sad heart."

12. Love the Boys. Dr. Charles M. Sheldon said recently, "There is nothing in this world but what will yield if you put love enough into it." It is a mistake to try to get into a boy's heart on the northeast corner where it is all frozen up. There is a sunny side, a warm side to every boy's heart and nature into which you may enter through the door of love as in no other way. The goody-goody style of life is repulsive to a boy; but genuine love, showing itself in helpful interest, is always appreciated. A teacher who really loves his boys in this man-

ner will soon find that they will follow him anywhere. No truer words were ever spoken than those which were recently used as a text by the great London preacher, Mark Guy Pearse, in Saint James Church in Chicago. "Do you know the world is dying for a little bit of love?" Professor E. O. Excell heard that sermon and worked those words into his beautiful song, "A Little Bit of Love," a song that every worker with boys ought to know.

Pacific Bible Seminary
1835 East Anaheim Street

APPENDIX A

A SUPERINTENDENT'S SUGGESTIONS TO HIMSELF

He is a wise superintendent who keeps a note-book and uses it for the purpose of entering suggestions which come to him from observation, reading and contact with other workers, concerning various phases of Sunday-school work. Many of these suggestions will never be used; but some of them will. The following suggestions have been gathered from many sources. Most of them have been successfully used in our own school.

The fagot fire is novel and interesting. At the annual teachers' meeting held the last week in September, we sit around the walls of the lecture room, leaving the centre of the room free. It is sort of a reunion after the summer holidays. On a table is placed a metal frame with fire in it or under it so that anything combustible placed upon it will burn immediately. Teachers then voluntarily place upon the fire anything they choose connected with any experience, the relation of which will interest those present. One puts on a letter, another a twig, another a clipping, giving a few words of explanation. At our last fagot fire the pastor's fagot was a twig he plucked from the banks of Jordan. Mine was a flower I picked on Mars Hill. One lady brought a few heads of oats from her field and presented to the school $8.70, her

tithe from the sale of the oats. Many brought leaves and flowers and letters and twigs, etc. All were interesting and in some way referred to the school and its work. Miss Eleanor Kirby, of Indianapolis, first told me of the fagot fire.

There are many record books for superintendents. I have had the best satisfaction in using a blank book. I buy a two-hundred-page record-ruled book, pocket size, and give one page to a week. At the extreme top of the page I put, in red ink, first the attendance, second the offering, third the attendance at teachers' meeting of the corresponding Sunday of the previous year. Exactly below these I enter each week in black ink the figures for the current year. On the first ruled line is entered, "Week ending February 5, 1905," etc. In part of the book pages are ruled off for the names and addresses of all officers and teachers.

The "Nest Egg" seems to be a new idea in some schools. We have a large egg about a foot long made of wood and painted to look like a hen's egg. It is hollow and has a hole in the top. The church building fund for our present house was started in this egg just twenty years ago, and it is now in use for a similar purpose looking forward to a new "Model Sunday School building." A certain sum of money is put into it every week in the presence of the school. This, with the prayer which always accompanies it keeps the matter prominently before the school.

On Rally Day two years ago all were asked to bring cut garden flowers. A light framework in the shape of a cross with open wire screening for a back was placed on the platform. It was eight feet long. The foot of the cross rested on the floor and the top on a railing three feet high. As the scholars passed by the platform in procession to the music of the orchestra they tossed their bouquets upon the cross. Others arranged the flowers. It was a most beautiful cross when completed and cost but a trifle.

Announcements which are always made in the same manner and practically in the same words are, for the most part, a waste of time; it is possible to have variety in the announcements. Sometimes it works well to have the pastor announce the preaching service; the Christian Endeavour president the Endeavour service, etc. It is better not to call them "announcements" at all, but to refer to them as,—"The opportunities of the week," "Some important things that are going on," etc.

We have had much difficulty in maintaining a teacher-training or normal class. We had an idea that teachers who have classes should take a normal course. This required an extra meeting during the week, which was difficult to secure. Now our teacher-training class is made up of prospective teachers—young people who are looking forward to taking up the teacher's work. It meets at the Sunday-school hour and is a success.

A good object lesson to present to the school may be made by placing upon the blackboard or a chart two rings whose relative size corresponds to the size of the church and Sunday-school. They should lap over each other in such a way as to show what proportion of the church is in the Sunday-school. Another pair of rings showing what proportion of the Sunday-school is in the church is equally effective.

Have some variety in the music. Occasionally have a verse read before it is sung. Or a verse may be sung by one voice or one class, or one department, or by the boys, or by the girls, etc. Sometimes the effect is good to have all sing the melody. Sometimes sing a verse without the instruments. Some choruses are pretty repeated softly with closed lips, simply humming the tune. Have variety.

Some schools make quarterly reports to the parents of the standing of the scholars in the matter of attendance, offering, deportment, etc. There are two sides to it. Parents who are interested sufficiently to *care much* will if possible attend the school. Then they will know these things without being told. However it has its advantages.

"Tulip Sunday" was the name given to our Easter exercises in 1900. Tulips and flowers were brought in pots in large numbers and the platform was filled with them. A program of suitable scripture, appropriate reci-

tations and music was given. The tulips were taken to the sick of our own church and to the hospital. Similarly on another Easter we had a "Hyacinth Sunday."

I find a loose-leaf book commonly known as a price book the best thing I have yet used for my Sunday programs. The programs are written out in full before Sunday. After the program is written out the leaves can be placed in the book and thus kept in good order and always clean. It is a good thing to preserve these programs from week to week.

I interested one class of boys by offering to start for them a class-library beginning with one book of their own selection. A second book is to be added when all the members have read the first one, and so on. They selected Ben Hur and about ten of the boys have read it. Am looking for a call for the second book at any time.

We find a church and school paper very helpful. For twenty-three years we have published *The Helper*. It started as a little four-page leaflet but it is now a twenty-page magazine. The advertising and subscriptions just about carry it. It is an invaluable means of communication between the pastor and superintendent and the church and school.

It is a good thing to have permanent committees on temperance, missions, etc., who will be constantly on the

lookout for something good for the program on temperance and missionary days, which they will suggest in advance to the superintendent. He can then work into his program such suggestions as are suitable.

Any school which is financially able would find it a good investment to have as part of its furniture a large globe, say two feet in diameter. If the mission stations of the denomination are located upon it the school will get a better idea where they are than in any other way.

Occasionally in the closing exercises of the school it is well to take three or five minutes for one minute personal testimonies concerning Christ and the Christian life. Many times this will fix the truth of the lesson better than anything that can be said from the platform.

We find it pays to recognize in some way those who do the best home-study work on the lessons. We recently gave the little book "The Words of Jesus" to the boy and girl in each department whose work on the lessons showed up the best as indicated on their written home-study slips.

We have upon the walls of our room the photographs of two of our boys who lost their lives in the Spanish-American War. We should also place there the photo-

graph of any member of the school who lost his life in trying to save life; the influence upon the school is good.

The superintendent who runs too far ahead of the teachers will break the cord that binds them together. He should keep close to his teachers; take them into his counsel. If he has anything new to suggest talk it over with the teachers before presenting it to the school.

We offered a small, cloth bound copy of the Gospel of John, emphasized edition, to any member of the school who would read this Gospel, our lessons being in it at that time. This worked well; we gave out something like five hundred copies in two months.

It is a capital idea to save the beautiful pictures of the leaf-cluster, and use them to paper the walls of your mission Sunday-school building. I have seen walls thus papered and they were constantly preaching many beautiful though silent sermons.

It is worth while to make a continuous and systematic effort to secure as members of the Sunday-school all the members of the church. We have not succeeded, but the effort we have made has brought us many new members and we are keeping at it.

We have found that it pays to send from two to six delegates regularly to our annual state convention, pay their traveling expenses and expect them to make a report to our workers' meeting. It stimulates the workers and helps the school.

Private class-cards are good. They are printed on thin paper and kept by the teacher in his Bible. He thus has a complete mailing-list, or prayer-list always at hand and there is no necessity to take the regular class-card from the school.

It is a good thing to think ahead. On January 1st, reserve a few pages of your diary, heading one "Easter," another "Children's Day" and others "Rally Day," "Christmas," etc. Then, as you get suggestions through reading and other sources, make note of them.

When the members of the teacher-training class graduate, present their diplomas to them in public with short appropriate exercises. It is an honour justly deserved by the students and will encourage others to take up the training course.

Ground glass for blackboards is being used by some of the up-to-date schools. Though a dull white they take white chalk beautifully. They may be had of Sutphen & Myer, Nos. 9, 11 and 15 Desbrosses Street, New York City. They are expensive and easily broken.

Small cards with pressed flowers from Palestine pasted upon them make beautiful Christmas and New Year presents and are inexpensive. The small ones may be had for two cents each in quantities.

We asked our members to hand in written suggestions as to how to improve our Sunday-school. Printed slips were given out for the purpose and we received many good, helpful suggestions. It makes all feel that they are part of the concern.

Some superintendents occasionally have the boys and men whistle the air of a song while the rest sing the words. It sounds beautiful when well done; but I have been afraid to try it. If the boys make nonsense of it, the effect is bad.

I must make a collection of articles from Palestine to use in the school occasionally. I already have phylacteries, a tear-bottle, a piece of sackcloth, a cone from the cedars of Lebanon, a bottle of Jordan water, etc.

The preview is the solution of the review. A quarterly review, for which preparation has been made from the first of the quarter to review day, will be a delight and very profitable. Lacking this preparation in advance it is a bugbear and usually a failure.

When new members apply for admission, especially if they are children, it is well to ascertain whether or not

they are leaving another school to join yours. If they are, it is better to look into the matter before receiving them.

Where the Sunday-school follows the church service it is a good plan to have officers of the school stationed at the ends of the aisles to give all who are not regular members a cordial invitation to remain for the Sunday-school.

A number of the Sunday-schools of Winnipeg and of Chicago have base-ball clubs. They claim it helps to hold the big boys and young men in the summer. No one is eligible to the club who is not a member of the school.

It works well to emphasize one department at a time. For example, suppose you try to get the whole school interested for a month or a quarter in adding members to the cradle roll. Then take another department.

By all means have some systematic method of filing clippings so they can always be found when needed. It is a good plan to file with these clippings cards locating articles, which cannot themselves be filed. For example: "First Sunday-schools in the United States. See Yale Lectures, pp. 122, 123."

Many schools are woefully ignorant of the missionary work of their denomination. We superintendents are at

fault. The schools ought to know and to be interested. Then they will give. "No information—no inspiration."

I believe one of the best things we do in our Sunday-school is to fix choice Scripture passages in the minds of the scholars. These passages, in future years, will be found helpful in times of temptation and sorrow.

It is a good thing for the superintendent to spend part of the lesson-study period on the platform whence he can study the school; it enables him to detect the beginnings of disorder and to note the weak spots.

If the school is supporting a boy or a girl in the mission-field, it adds greatly to the interest and increases the offerings to have an enlarged picture of that person displayed in the Sunday-school room.

When there is a deep spiritual interest in the school it is well to have a brief informal after-meeting for such as wish to remain. There is better opportunity for personal work there than in the class.

Do not adopt every new method of which you hear at conventions. Carefully consider every new method proposed, then be careful to adapt before you adopt. Introduce but one new plan at a time.

The endless portable blackboard—made by the American Blackboard Company of St. Louis—has some advantages over other kinds. The writing can always be at the top of the board where it may be seen.

Occasionally have all the real old people—say those seventy years old and older sit upon the platform. Their testimony as to God's goodness and power to keep would be interesting and helpful.

Birthday letters are very helpful. The superintendent who sends birthday letters to his officers and teachers will find it is time well spent. The same is true as to teachers and their scholars.

Many schools have "colours" and a "flower." The former are used in decorations and the latter on special occasions. Our colours are blue and white and our flower is the pink carnation.

Make it plain to the officers of the school that NO interruption of teachers during the teaching period is to be permitted on any account. Be sure you do not set a bad example yourself.

It is well to encourage the scholars to save their illustrated papers and bring them back to the school after they have read them. Many mission-schools will be glad to get them.

The conquest flag makes a beautiful decoration especially when used with the flag of the country. It represents a good idea. They may be had of the Conquest Supply Co., Chicago.

Send a representative of the school to visit other schools and report the good things seen there to the teachers' meeting the following week. We can learn from others.

I saw a rectangular Sunday-school room made into eight light class-rooms in half a minute by means of curtains hung on wires tightly stretched across the room, one lengthwise through the centre and three crosswise at regular intervals.

Occasionally we find a very precious feature of our opening exercises in what is known as "sentence prayers." We sometimes have ten or a dozen of them in two or three minutes.

Occasionally have some good reader read the lesson to the school out of the twentieth century New Testament while the members follow it in their own Bibles noting the difference.

A Sunday-school choir is capital if well handled. It improves the singing and is good practice for the members who may be in training for the church choir later.

Some schools have a custom of decorating the graves of members who have died during the preceding year. We have never done it, but it is worth thinking about.

Keep thinking up good names for classes, and put them in your book. Your teachers will call upon you from time to time to suggest a name.

"The Boynton Neighbourhood," by Faye Huntington, will greatly interest the home department superintendent. It shows the possibilities of that department.

It is well frequently to remind the young men and women in the school of the advantages of the young people's society and to urge them to attend.

Keep your eyes open for those who are interested and who might possibly be induced to confess Christ and join the church. Always turn their names over to the pastor.

Beware of the visitor who wishes to "say a few words to the dear children." The school is better off without that speech. Stick to the program.

I find it is profitable to study the advertisements in the church and Sunday-school papers. Often I find something there that will help me.

It gives the impression of enterprise for the school to have neatly printed stationery of its own for the use of the officers and teachers.

The superintendent who frowns or scolds or becomes impatient will soon lose his power to control. That gone, all is gone.

Keep the teachers reading good things. Splendid tracts on all phases of the work are plentiful. They are cheap too.

Insist that no quarterlies or lesson-helps be used in the class in the teaching process by either teacher or scholars.

The International Bible Reading Association works well and increases the interest in Bible-study.

Have something going on all the time. Keep the school continually looking forward.

It is well to avoid the selling of tickets and such things in the church on Sunday.

When you notice a specially good voice among the scholars tell the chorister about it.

Keep up the shout of victory.

Never get discouraged.

APPENDIX B

ONE HUNDRED GOOD BOOKS FOR SUNDAY SCHOOL WORKERS

ORGANIZATION AND HISTORY

THE PEDAGOGICAL BIBLE SCHOOL. *Haslett*, - - *net*, $1.25
This comprehensive work reviews religious instruction from its very earliest beginnings and tracing their development to this day, looks forward to the perfectly organized school of the future.

STORY OF ROBERT RAIKES. *Harris*, - - - .50
A study of the life of this singular and epoch-creating man.

SUNDAY SCHOOL MOVEMENTS IN AMERICA. *Brown*, - $1.25
Historical, critical and practical. The results of very careful and comprehensive investigations both as to the past and the present of the school. A book to be carefully studied.

THE TWENTIETH CENTURY SUNDAY SCHOOL. *Greene*, *net*, .50
Lectures from the view-point of the pastor of a highly efficient school.

THE FRONT-LINE OF THE SUNDAY SCHOOL MOVEMENT. *Peloubet*, - - - - - - - - - *net*, $1.00
The author's name and his topic fully indicate the value of this work.

TIMOTHY STAND-BY. *Clark*, - - - - - .50
Amusing and illuminating sketches and sermons in strange guise.

THE SUNDAY SCHOOL OF TO-DAY. *McKamy*, - - .60
A symposium.

REPORTS OF THE INTERNATIONAL SUNDAY SCHOOL CONVENTIONS. - - - - - - - - .50
Absolutely necessary if you would keep up-to-date and know what the greatest workers are doing.

THE EVOLUTION OF THE SUNDAY SCHOOL. *Reed*, - .10
An exceedingly compact review of all the steps of the great movement from the time of Abraham to this day.

RELIGIOUS EDUCATION IN GENERAL.

EDUCATION IN RELIGION AND MORALS. *Coe* - *net*, $1.35
On the place, the purpose, the principles and the possibilities of religious education in our modern life. A splendid piece of work.

CHRISTIAN NURTURE. *Bushnell*, - - - - *net*, $1.25
Recognized to-day as a classic on the underlying principles of the religious training of the child.

THE NATURAL WAY. *Du Bois*, - - - - *net*, $1.25
Especially good on the great principles of child-nurture.

PRINCIPLES OF RELIGIOUS EDUCATION. *Butler et al*, $1.25
A collection of very helpful lectures, delivered by authorities, on the educational work of the church.

THE RELIGION OF A MATURE MIND. *Coe*, - - *net*, $1.35
Spiritual and constructive studies of great help to many puzzled teachers who must meet the needs of their pupils.

SCHOOL AND SOCIETY. *Dewey*, - - - - $1.00
A great assistance to a broader view of great principles.

SYLLABUS OF RELIGIOUS EDUCATION. *Hodge*, - .15
More in its thirty pages than in many a pretentious volume. It is a complete, compact guide to the newer type of religious education.

BIBLE-SCHOOL CURRICULUM. *Pease*, - - - *net*, $1.25

METHODS—GENERAL.

SUNDAY SCHOOL SUCCESS. *Wells*, - - - $1.25
Forty-four chapters of practical hints on the road to success.
"For Sunday School Teachers and Superintendents it is the best hand-book on methods of work and mastery of difficulties we have yet seen. It is interesting. There is not a dull chapter in it."—*Evangelical Messenger.*

WAYS OF WORKING. *Schauffler*, - - - $1.00
Presents the purposes of Sunday-school teaching and follows this with suggestions as to methods. Its plans have evidently been tested.

YALE LECTURES ON THE SUNDAY SCHOOL. *Trumbull*, $2.00
On the origin, mission and methods of the school. One of the great works on the philosophy and the practice of religious instruction.

THE PEDAGOGICAL BIBLE SCHOOL. *Haslett*, - *net*, $1,25
On the great principles that must underlie all methods. The book, par excellence, on the school of to-day. Full treatment of the history, conditions, problems and possibilities of the organization.

THE ORGANIZED SUNDAY SCHOOL. *Axtell*, - - *net*, .50
Practical and practicable. Deals with all the workers in the school. A handy hand-book.

A MANUAL OF SUNDAY SCHOOL METHODS. *Foster*, 75
A handy practical volume on plans of work, containing some very good suggestions.

SEVEN GRADED SUNDAY SCHOOLS. *Hurlbut*, - - .50
One of the very few books on the grading of the school giving the plans of seven schools.

THE MODERN SUNDAY SCHOOL. *Vincent*, - - .90
A tonic for teachers and a text-book for all Sunday-school workers, especially good on outlines of courses of study.

TEACHERS' MEETINGS, THEIR NECESSITY AND METHODS. *Trumbull*, - - - - - - - - - *net*, .30
Practical suggestions on this very important detail of work.

PRINCIPLES AND IDEALS FOR THE SUNDAY SCHOOL. *Burton and Matthews*, - - - - - - *net*, $1.00
The application of the noblest ideals and the broadest principles worked out by men of long practical experience in the school. Especially stimulating on grading.

HOW TO MAKE THE SUNDAY SCHOOL GO. *Brewer*, - .60
A small book of outlines of plans of work prepared by those who have made their schools go.

THE BIBLE SCHOOL. *McKinney*, - - - - - *net*, .60
Thirty short chapters on the school's problems and its work, written from practical experience, an intense little work.

MODERN METHODS IN SUNDAY SCHOOL WORK. *Mead*, *net*, $1.50
A plain volume on the practical methods, with many illustrations, and good treatment of the machinery of the modern school.

THREE YEARS WITH THE CHILDREN. *Wells*, - - $1.25
Three times fifty-two five minute sermons.
"There is a wide range alike of subjects and of methods, furnishing abundant and suggestive models for all sorts of addresses to children, blackboard talks, object lessons, conversations, etc."—*Baptist Union*.

A PRACTICAL HAND-BOOK ON SUNDAY SCHOOL WORK. *Peters*, - - - - - - - - - - .60
Short, incisive chapters both on methods and on teaching; a good, general primer.

GRADING THE SUNDAY SCHOOL. *Axtell*, - - *net*, .50
Up-to-date and abounding in common sense; valuable to the small school as well as to the larger one.

MAP MODELLING. *Maltby*, - - - - - - $1.25
Incidentally throws light on a number of vexatious problems.

THE LIBRARIAN OF THE AMERICAN SUNDAY SCHOOL. *Foote*, - - - - - - - - - - .35
The most helpful work on this subject.

PRIMARY AND JUNIOR.

PRACTICAL PRIMARY PLANS. *Black*, - - - - *net*, $1.00
Revised and enlarged. Just what the name implies. Every phase of this important work discussed, and plans, tested by experience, carefully explained. Adopted by International Primary Department in their "Training Course."

PICTURE WORK. *Hervey*, - - - - - - *net*, .30
Adopted in the International Primary Teachers' Training Course. A study in the use of the teacher's essential material, the language. The art of story-telling.

THE SHEPHERD PSALM FOR CHILDREN. *Baldwin*, - .35
Ideal teachings of the truths of this familiar Psalm.
"We can say without reserve that it is equally adapted to teach the teacher how to teach, to teach the child how to learn, and to teach what ought to be learned."—*Christian Advocate, N. Y.*

CHILDREN'S MEETINGS. *Lucy Rider Meyer*,
Cloth, *net*, $1.00. Paper, *net*, .50
Chapters on the religious training of the young, outlines of and short suitable sermons for a variety of occasions, together with plans and music for the children.

OBJECT LESSONS FOR JUNIOR WORK. *Wood*, - - .50
General directions on the materials and methods of object teaching, with a number of examples and lessons. These are all things that you can do.

BIBLE LESSONS FOR LITTLE BEGINNERS. *Haven*,
Two years' course, in two volumes, each - - *net*, .75
Fully prepared lessons by an experienced kindergartner; all the lessons marked by clear spirituality.

LORD'S PRAYER FOR CHILDREN. *Lawson*, - - - *net*, .50
Illustrations and examples of the kindergarten method of teaching this important lesson to the very young, given by a specialist.

AFTER THE PRIMARY, WHAT? *McKinney*, - - - *net*, .75
Practical, constructive and convincing on the too-much neglected Junior Department.

THE DOOR IN THE BOOK. *Bernard*, - - - - *net*, $1.00
Combines the fascination of a fairy book with reverent and helpful interpretation of the Scripture stories.

KINDERGARTEN STORIES FOR THE SUNDAY SCHOOL AND THE HOME. *Cragin*, - - - - - - *net*, $1.25
Sixty-three Bible stories, framed in suitable language and well illustrated.

AN INTRODUCTION TO THE BIBLE FOR TEACHERS OF CHILDREN. *Chamberlain*, - - - - - *net*, $1.00
The fruit of experience and found in practice to be a great help in giving the right view-point.

THE KINDERGARTEN SUNDAY SCHOOL. *Beard*, - - *net*, .75
Principally lessons opened up and applied according to the kindergarten method.

REPUBLIC OF CHILDHOOD. *Wiggin and Smith*, - - $3.00

A PRIMER OF THE BIBLE. *Bennet*, - - - - - $1.00
Its suggestions and its view-point make it of great value to all Sunday-school teachers.

INTERMEDIATE AND ADVANCED.

Almost all the books classed under "METHODS—GENERAL" deal with the intermediate; the first, second, fourth and last in that list are especially valuable for this department.

AFTER THE PRIMARY, WHAT? *McKinney*, - - - *net*, .75
A manual for the worker in the junior and intermediate departments by one of our greatest authorities in Sunday-school pedagogy.

BOYS OF THE STREET: HOW TO WIN THEM. *Stelzle*, - *net*, .50
Practical plans. The author has been most successful himself and tells *how* to do it. This book is accepted as the best book on the subject.

THE BOY PROBLEM. *Forbush*, - - - - *net*, .75
A study of the boy, particularly in the group; an investigation of plans for helping and reaching boys; many good suggestions.

THE TEACHER, THE CHILD AND THE BOOK. *Schauffler*, $1.00
Touching on many difficult phases of these three factors, and especially on their coordination. Contains valuable suggestions on teaching the life of Christ.

BOYHOOD. *Richmond*, - - - - - - - - $1.00

THE SUNDAY SCHOOL SCHOLAR'S TREASURY, - .25
Much valuable information in small space.

HOME DEPARTMENT.

THE HOME DEPARTMENT. *Hazard*, - - - - *net*, .50
On the history and application of this modern method. Comprehensive and practical.

BLACKBOARD WORK.

PICTURED TRUTH. *Pierce*, - - - - - - - $1.25
Designs and directions for attractive blackboard work. Superintendents everywhere have found this a valuable help. Well illustrated. Clear and definite.

THE BLACKBOARD IN THE SUNDAY SCHOOL. *Bailey*, - .75
Useful for all who would work with chalk; methods and examples of blackboard practice.

THE BIBLE AND THE BLACKBOARD. *Belsey*, - - .75
Mr. Belsey furnishes the blackboard work for THE SUNDAY SCHOOL CHRONICLE, of London, Eng.

SPIRITUAL WORK.

SPIRITUAL LIFE IN THE SUNDAY SCHOOL. *Chapman*, - *net*, .35
Dr. Chapman takes up the opportunities and the responsibilities of the superintendent and the teacher in the spiritual care of the young.

INDIVIDUAL WORK FOR INDIVIDUALS. *Trumbull*,
There is nothing better. Paper, *net*, .35. Cloth, .75

THE CHILD FOR CHRIST. *McKinney*, - - - - *net*, .50
A manual for pastors, parents and Sunday-school workers interested in and desirous of securing the spiritual welfare of the children. Dr. Schauffler says it is "simply invaluable."

THE SUPERINTENDENT.

THE MODEL SUPERINTENDENT. *Trumbull*, - - - $1.25
There are few books dealing with this office. Every superintendent will find this one of value.

WAYS OF WORKING. *Schauffler*, - - - - - $1.00
Already noticed under methods. Contains some good suggestions for superintendents.

SCHOOL MANAGEMENT. *Dutton*, - - - - - $1.00

THE PASTOR.

THE PASTOR AND THE SUNDAY SCHOOL. *Hatcher,* - *net,* .75
Lectures delivered by a pastor and educator to pastors and educators, maintaining that the pastor of the church must thoroughly identify himself with the school in the church.

PASTORAL LEADERSHIP OF SUNDAY SCHOOL FORCES. *Schauffler,* - - - - - - - - *net,* .50
On the what, how and why of teaching, addressed to pastors; but stimulating and helpful to all workers. Dr. Schauffler is always practical.

THE TWENTIETH CENTURY SUNDAY SCHOOL. *Greene.* - .50
A course of lectures delivered at the Southern Baptist Seminary, Louisville, Ky., by Dr. Samuel H. Greene, pastor of the Calvary Baptist Church, Washington, D. C., treats of the Sunday School from the pastor's standpoint.

THE PASTOR AND TEACHER TRAINING. *McKinney.* - .50
Another course of lectures before the Louisville Seminary. Helpful and inspiring.

THE MINISTRY OF THE SUNDAY SCHOOL. *Pattison.* - *net,* $1.00
Takes up in Dr. Pattison's own luminous way the ministry of the school, the minister in the school and the future of the school.

THE INSTITUTIONAL CHURCH. *Judson,* - - - *net,* .60
Those already noticed, under Spiritual Work, are good for pastors.

PEDAGOGY.

TEACHING AND TEACHERS. *Trumbull,* - - - $1.25
Thoroughly sane and yet truly scientific. The product of ripe wisdom.

THE PEDAGOGICAL BIBLE SCHOOL. *Haslett,* - *net,* $1.25
A careful study of the science of teaching in relation to Bible school students, with wise suggestions as to grading, both of schools and studies. Contains a good bibliography.

ADOLESCENCE, ITS PSYCHOLOGY AND ITS RELATION TO PHYSIOLOGY, ANTHROPOLOGY, SOCIOLOGY, SEX, CRIME, RELIGION AND EDUCATION. *G. Stanley Hall.* A monumental work, 2 Volumes, - - *net,* $7.50

THE SUNDAY SCHOOL TEACHER. *Hamill*, - - - .50
On the art of teaching and its application, by the International Teacher Training expert. A small book; but like a nugget of gold.

THE SEVEN LAWS OF TEACHING. *Gregory*, - - - *net*, .50
A standard text-book on practical pedagogy used in many training classes.

HOW TO PLAN A LESSON. *Brown*, - - - - - .50

SECURING AND RETAINING ATTENTION. *Hughes*, - .25

A PRIMER ON TEACHING. *Adams*, - - - *net*, .25
Written with special reference to Sunday-school work, with introduction and notes, in American Edition. Used as a text-book in training classes.

THE TEACHER AND THE CHILD. *Mark*, - - - *net*, .75
Plain and practical chapters by a celebrated expert in teacher-training, on the great principles of pedagogy. A real help to every teacher, as it copes with precisely the problems they must meet.

METHODS OF THE RECITATION. *McMurray*, - - *net*, .90

APPERCEPTION, OR A POT OF GREEN FEATHERS. *Rooper*, .25

THE NATURAL WAY IN MORAL TRAINING. *Du Bois*, - *net*, $1.25
An illuminating study in the natural laws of religious instruction and spiritual nurture. It shows how the great forces operative in character development may be applied by parent, teacher and pastor. Invaluable to teachers.

THE TEACHING PROBLEM. *Axtell*, - - - - *net*, .50
Goes direct to the problem and deals with the teacher's individual difficulties.

FROEBEL'S EDUCATIONAL LAWS. *Hughes*, - - - $1.25
Mr. Hughes has, in this book, brought the great principles of Froebel within the grasp of the non-professional teacher.

HINTS ON CHILD TRAINING. *Trumbull*, - - - $1.25
More than hints; these are careful studies of the great problems of the parent and the teacher.

THE ART OF TEACHING. *Salmon*, - - - - - $1.25
Practical chapters on teaching as a technical art, especially in relation to the elementary grades.

EDUCATIONAL AIMS AND METHODS. *Fitch*, - - $1.25

RELIGIOUS TEACHING IN SECONDARY SCHOOLS. *Bell*, - $1.00
Rich in suggestions of treatment of Bible lessons.

PSYCHOLOGY.

THE POINT OF CONTACT IN TEACHING. *Du Bois*, - .75
Tells you how to enter the mind of a child or any whom you would instruct. It has been a revelation to many teachers.

THE SPIRITUAL LIFE. *Coe*, - - - - - - $1.00
Careful and clear studies in the psychology of religion. Teachers and workers will be led to the understanding of their scholars. The kind of theory that leads to good practice.

PSYCHOLOGY IN THE SCHOOL ROOM. *Dexter & Garlick*, $1.50
A standard work.

TALKS TO TEACHERS ON PSYCHOLOGY. *James*, - - *net*, $1.50
Very practical and helpful, dealing plainly with points of great importance to Sunday-school teachers. Especially helpful on "Interest."

A STUDY OF CHILD NATURE. *Harrison*, - - - *net*, $1.00
On the training of the instincts and faculties of the child, a guide book for mothers and teachers, prepared by an authority.

PSYCHOLOGY IN EDUCATION. *Roark*, - - - - *net*, $1.00
Thoroughly scientific and yet very helpful chapters on the mind of the learner.

BECKONINGS FROM LITTLE HANDS. *Du Bois*, - - .75
A beautiful little study of the inner life of the child.

THE STUDY OF A CHILD. *Taylor*, - - - - $1.25
In the International Education Series. A careful investigation.

CHILDREN'S WAYS. *Sully*, - - - - - - - $1.25
The selections from Dr. Sully's larger work which are best suited to the parent and the teacher.

THE STORY OF THE MIND. *Baldwin*, - - - - *net* .35
A good introduction to psychology, neither too profound nor too elementary.

TEACHER-TRAINING.

While all the books in this list are of value in the training of teachers, those that follow contain special courses suitable for Teacher-Training Classes.

SUNDAY SCHOOL TEACHER-TRAINING. *Hamill*, - - .50
A forcible presentation of the imperativeness of this duty and a series of clear statements as to its methods.

TEACHER-TRAINING WITH THE MASTER TEACHER. *Beardslee*, - - - - - - - - *net*, .50
Takes the method of Jesus as a Teacher as seen in the many incidents of His work; illuminative and inspiring.

TEACHERS' MEETINGS; THEIR NECESSITY AND METHODS. *Trumbull*, - - - - - - - *net*, .30

THE ORGANIZED SUNDAY SCHOOL. *Axtell*, - - - *net*, .50

THE SUNDAY SCHOOL TEACHER. *Hamill*, - - - *net*, .50

THE SEVEN LAWS OF TEACHING. *Gregory*, - - - *net*, .50
To these there should be added the numerous "Normal Courses," not given in this list, *e. g.*, "Sunday School Teacher's Normal Course," two years, by George W. Pease. Hurlbut's "Revised Normal Lessons." Hamill's "Legion of Honour Normal Course." Semelroth's Complete Normal Manual. Bible Studies—By Books,—By Doctrines,—By Periods,—Supplemental Bible Studies,—Studies in Life of Paul,—and Studies in Life of Christ, 6 vols., by Henry T. Sell.

STUDIES FOR PERSONAL WORKERS. *Johnston*, Cloth, .66. Paper, .40
A collection of choice studies for the promotion of individual evangelism. - - - - - Cloth. 75

MISSIONS IN THE SCHOOL.

A MISSIONARY HOROLOGUE. *Reed*, - - - - .10
A compact chronological epitome of missions through all time, with outlines on the great principles of missions.

PRINCELY MEN OF THE HEAVENLY KINGDOM. *Beach*, *net*, .50
Splendid pictures by a prince of men.

EFFECTIVE WORKERS IN NEEDY FIELDS. *McDowell, et al,* - - - - - - - - - - *net,* .50

MISSIONARY PRINCIPLES AND PRACTICES. *Speer,* - *net,* $1.50
Splendidly enthusiastic on the principles and duties of this great work. Will fire any teacher.

RELIGIONS OF THE WORLD. *Grant,* - - - - *net,* .40
A clear and comprehensive statement of the many faiths. Quite necessary to the teaching of missions.

MISSIONARY STUDIES FOR THE SUNDAY SCHOOL. *Trull, net,* .15
Six studies that have been actually used by an up-to-date school, consisting of bright outlines, good questions and valuable references. A good text-book.

APPENDIX C

MY FORMER PASTORS—AN APPRECIATION

FOUR former pastors, choice men of God, whose combined terms of service cover the years from 1883 to 1901, have in the pages following, given their generous words of testimony concerning the Sunday-school referred to in this book.

My present pastor, a true yoke-fellow, who has been to me all that any superintendent could wish for in his pastor, furnishes the introduction.

These pastors have all maintained a vital relationship to the school, always present throughout the entire session, always interested, always at work.

They speak from actual knowledge, though their words are far too complimentary.

Their sympathetic cooperation, helpful counsel, and never failing patience have been a constant inspiration to me.

They have been my best helpers.

I love them—every one.

TESTIMONIES OF FORMER PASTORS COVERING TWENTY YEARS

From Rev. Josiah H. Jenkins, Cincinnati, O.

"When I became pastor of the Washington Street Congregational Church, Toledo, Ohio, I found Mr. Lawrance in charge of the Sunday-school. He was resolutely acting upon the Apostle's injunction, "Prove all things; hold fast that which is good." Prizing at its full value the old, he had rare ability for devising, appreciating and adapting the new. But old or new, everything must stand the supreme test of making the Sunday-school a soul-saving institution. I cannot see how any system is likely to be better adapted to the workings of a Sunday-school than that which is here in successful operation. Its constant and oft repeated aim is to lead its members, first to Christ, and then into the church. Results are always the goal, and these are realized in that school as in no other school I know of."

From Rev. A. B. White, Los Angeles, Cal.

"Well do I remember that Sunday-school. There was a sunny joyousness and freshness in it that transformed all into a refreshing and inspiring service. The method of securing order at the beginning of the session was new to me. I had seen superintendents who pounded the desk, clanged the bell, tramped around and gave sharp reprimands. Not so with Mr. Lawrance. Everything was ready. When he arose to open the school order seemed to prevail instantly. It was delightful to see the sympathetic cooperation and harmony of action between

superintendent, teachers and scholars. All felt it an honour to belong to the school, and joyfully contributed to its success. No wonder it grew and grew until there was not a vacant seat. Delicacy forbids that I say all my heart prompts me to of this superintendent and his grand work. To continue so long a time at the head of one school; to bring so many divergent minds into harmonious cooperation; to secure such abundant fruits from years of toil; shows a master in the art of successfully conducting a Sunday-school."

From Rev. O. D. Fisher, Wolfboro, N. H.

"During my pastorate of the Washington Street Congregational Church we left the old house and moved into the new. The way the Sunday-school stood the test of transition, was a strong proof of its stability. I was a constant attendant of the school, and know its workings. It is surely a model school, not in theory, but in fact; a title given to it by others, but never claimed for it by its superintendent. All the machinery used was a living organism and not a hindering device. The life within the wheels was the Spirit of God, the manifest presence of which was the distinctive feature that characterized the school. It had a definite aim; and to a greater degree than I have ever known in any other school, its aim was carried out."

From Rev. G. A. Burgess, D. D., Pawtucket, R. I.

"The Washington Street Congregational Sunday-school brings great practical results to pass. Its members learn that punctuality, righteousness and sunshine

belong to true religion. The place breathes with great *esprit de corps*. Its life of service is evident in its "Giving" Christmas, and large benevolences. Its scores of memory verses are like Eolian strings over which winds of adversity and temptation make music. It is a workshop and a home. The sunny radiance of the great assembly studying the Word of God, the hum of busy groups listening and answering with heads together, the quiet, happy moments of silent prayer, the comforting words of the superintendent, with souls deciding for Christ and uniting with the church—these make the Washington Street Sunday-school a memory ineradicable for good for all the years. I thank my Heavenly Father that I have been a member of it."

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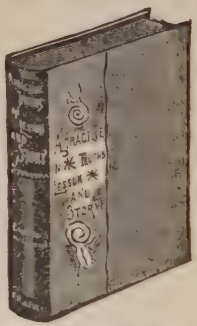

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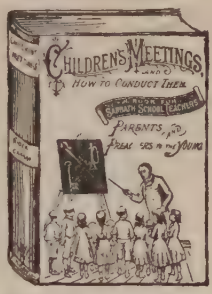

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